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THE LOCAL COLOUR OF THE BIBLE

BY

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AND THE REV.

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Vol. I

GENESIS—2 SAMUEL

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PREFACE.

This volume has as its object the illumination of the Text of the Bible by facts dealing with the manners and customs of the last, and by a certain amount of Geography and History. The whole has been grouped under the generic title of Local Colour, by which term is meant the Oriental setting or background. The articles which are incorporated in the book do not profess to give complete information on the subjects with which they deal, but they aim at providing interesting and instructive material in a form which can be used readily for exposition from the Pulpit, for Class Teaching, and for addresses of various kinds such as the Supplemental Talks in the modern Sunday School.

The whole Bible is to be dealt with in three volumes: Volume I., Genesis to 2 Samuel; Volume II., 1 Kings to Malachi; Volume III., the New Testament. The division of the Old Testament is the natural one, for with the accession of Solomon and the building of the Temple, the domestic and political life of the Hebrews underwent a drastic change; the local colour of the Bedawîn nomad is left behind, and in its place there arises city life with its elaborate religious organization. Moreover, the historical books from 1 Kings onward are paralleled by the prophetical writers and must be read side by side with them.

It will be observed that each Book of the Bible is divided into sections covering roughly from one to ten chapters. Each chapter deals with a definite episode in Hebrew history. In this way every page of the Bible is dealt with, and by a simple system of cross reference the essential local colour of a particular portion of the Scriptures is found under its own section. To facilitate further reference there is a tabulated list of these Bible passages as well as a complete index to Scripture References in the Text. Both of these lists might be consulted whenever information about a specific chapter or verse is needed.

While both the present writers have lived for some years in the Middle East, and have travelled widely over it, they wish to express their indebtedness to other writers and travellers for much information. The most important of these sources have been acknowledged in the text, but so many hundreds of volumes have been consulted that a complete list would be too cumbersome to print.

Our thanks are due in unstinted measure to the late Dr. James Hastings, who for several years has given us the most valuable assistance. His wise counsel, based on a unique experience, was always open to us, and his immense library was placed at our disposal.

We wish also to thank Miss Lee of West Kirby, who gave great help in the early collecting and cataloguing of material, and Miss Robertson, Dr. Hastings' private secretary, who has assisted in the correction of proofs.

CHARLES W. BUDDEN.
EDWARD HASTINGS.

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THE LOCAL COLOUR OF THE BIBLE.

GENESIS.

THE BEGINNINGS.

(Gen. i. 1–xi. 26.)

The Hebrew Conception of the Universe.

The Hebrew conception of the universe was a very simple one, and was due to the impression made directly on the senses. The sky was believed to be a solid vault or dome, supported on the lofty mountains as on pillars. The stars were attached to this vault, and the various atmospheric phenomena were stored up behind it. The idea of solidity is expressed in the Hebrew word *rakia*, which means "something beaten out," as well as in the Latin *firmamentum*, from which our word "firmament" comes. This solid vault was provided with holes, the "windows of heaven," through which the rain descended to water the earth.

The earth itself appeared as a thick, flat, circular disc. It rested upon the chaotic welter of waters, to which they gave the name Tehom Rabbah, "great deep."

From this subterranean ocean, "the deep that coucheth beneath," as it is poetically called, the water ascended through channels to the earth's surface, and there formed the seas, lakes, and rivers. In the account of the Flood we are told how the channels or fissures in the earth, "the fountains of the great deep," were rent asunder, and the waters, freed from restraint, surged up in overwhelming volume to cover the earth. The other source of the Flood was found in the waters stored above the firmament, which, when "the windows of heaven were opened," poured down in unrestrained mass upon the earth beneath.

In the Babylonian legends the watery abyss was personified under the names Apsu and Tiamat, the representatives of chaos and disorder, who were overthrown by the representatives of order and cosmos. Hebrew thought also tended to personify the mysterious subterranean ocean, and we have it described sometimes under the name of Leviathan, a great serpent coiled round the earth, and again as the dragon Rahab (the equivalent of the Babylonian Tiamat) which was destroyed by Yahweh.

Lastly, there was within the earth itself a vast cavern, Sheol, the place of the departed, "the house appointed for all living."

Sacrifice.

There is no subject which the modern mind has more difficulty in understanding than that of sacrifice. We speak of self-sacrifice, by which we mean little more

than self-denial, and beyond that we seem unable to go. Yet if we do not perceive how important a place sacrifice had in the life of the Israelites, and how momentous to them its meaning was, a large part of the Bible is closed to us. We read the elaborate argument about the value of sacrifice in the Epistle to the Hebrews, and wonder that the author should think it worth while even to mention so obvious a fact as that the blood of bulls and goats cannot take away sin, and as we wonder we miss the tremendous import of the words: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God."

A sacrifice was a gift offered to God. No one in early times would approach a potentate without a gift in his hands, just as to-day no one would expect to be received by an African chief if he had no gift to offer. How much more was it necessary if one were to approach God that he should have with him "somewhat to offer." So, "in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." In the later technical language of the Hebrew ritual the word "corban," which simply means a present, was used as a comprehensive term for sacrifices and offerings of every kind. For the command was, "None shall appear before me empty" (Exod. 34^{20}).

In the O.T. the history of sacrifice falls into two main

divisions, the first extending to *circa* 586 B.C., and the second continuing from then to the destruction of the Temple, A.D. 70. The first of these periods only will be considered now.

The institution of sacrifice dates from the remotest antiquity, and it is said that the Israelites learned from the Canaanites to burn their gifts on an altar. But the question was bound to arise at a very early time, How is the gift to be presented to God? And no answer could be more satisfactory than to suggest burning it. The smoke ascended, and God "smelled the sweet savour" of it. So we are told of the sacrifice which Noah offered after his deliverance from the Flood (Gen. 8^{21}). The expression "sweet savour," literally "smell of rest-giving," is of frequent occurrence in the Levitical ritual (Lev. $1^{9.\ 13.\ 17}$ $2^{2.\ 9}$ etc.). But it was not necessary to burn the offering in order that God should receive it. The simple bringing of it into His presence, and especially the laying of it on His altar, was enough.

The *place* of sacrifice did not at first hold the importance in men's minds that was developed in the later ritual. Thus we find the Patriarchs constantly recorded as erecting altars when and where they thought proper. Then, later, came the idea that a sacrifice was to be offered only at some hallowed spot (Exod. 20^{24}), and the system of the local sanctuaries was developed. Lastly these were pronounced to be illegal, and were abolished in the reign of Josiah (622–621 B.C.), after which the Temple at Jerusalem became the only regularized sacrificial centre. It is in the insistence of the

theory of the one Central Sanctuary that we find the keynote of the Deuteronomic Code.

The underlying idea of sacrifice was that the worshippers shared a meal with the Deity. They were His " guests " (Zeph. 1^7), and to this day among the Arabs the act of eating, especially the consumption of flesh, has something in it of a sacrificial nature, and establishes a covenant, or bond of friendship, between those who partake together of the meal, a bond which lasts as long as " his salt is in his belly."

The occasions for sacrifice were very numerous, almost every event in domestic and political life being celebrated, such as the annual festivals; going into battle; the occasion of making or completing a vow; at the weaning and circumcision of children; when dedicating a house; in cases of sickness; as expressive of gratitude for deliverance from any evil; at the installation of a king. In the early days of the Hebrews these sacrifices would be offered by the worshippers themselves, but as the sacrificial system became more developed the duty devolved entirely upon the priests. Then it was that there came to be elaborated that ritual of sacrifice which forms the theme of another article (see p. 118).

" From the first," says Kennedy, " the Deity had to be approached with due precaution. The worshippers ' sanctified ' themselves by ablutions (1 Sam. 16^5), and by washing (Exod. 19^{10}), or changing their garments (Gen. 35^2); for only those who were ceremonially ' clean ' could approach the altar of Jahweh. The

sacrificer then entered the high place and immolated the sacrificial victim, originally, it would appear, upon the altar itself (Gen. 22^{9}, 1 Sam. $14^{33f.}$), so that the blood ran over it ; later, near to the altar, care being taken that the blood was caught and poured out at its base. The victim was next cut up, and the fat of the viscera removed. In the case of an ordinary sacrifice, to judge from 1 Sam. 2^{16}, the flesh was boiled for the sacrificial meal, and not until the latter was ready was the fat, Jahweh's special portion, burned upon the altar. By this simultaneous consumption of the sacrifice the table fellowship of Jahweh and His guests was more strikingly realized, the latter 'eating and drinking before the Lord,' as the 'sweet smoke' ascended from the altar, an 'odour of soothing unto the Lord.' "

The chief purpose of sacrifice was to secure God's goodwill or avert His vengeance. This may have been a crude enough idea at first, but it had in it the possibility of such ethical refinement as made it in process of time the central doctrine of Christianity. In all periods of Hebrew history that which gave the sacrifices their efficacy and secured their continuance was the belief that they made atonement for sin. If sin was felt to be a reality, and to be sin against God—"Against thee, thee only have I sinned"—how otherwise could the sinner be reconciled to God than by the offering of that which cost him something ? The more costly the offering, the more likely was it to secure God's favour. In direst straits a man would offer the fruit of his body for the sin of his soul.

But while it is true that "the whole public cultus was a means of propitiating God and obtaining remission for sin and uncleanness" (cf. Ezek. $45^{15.\ 17}$), it is equally true that the propitiatory efficacy of sacrifice is represented by the Priestly writers as especially bound up with the blood of the sacrificial victim. When we ask the question, In virtue of what property does the blood make atonement? we find the answer incidentally in the oft-quoted passage Lev. 17^{11}. We say incidentally because v.^{11} really contains the answer to an entirely different question—Why is blood taboo as an article of food? Now the verse runs in R.V.: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: *for it is the blood that maketh atonement by reason of the life*" (*that is in it*). Strictly speaking, therefore, it is not the blood but the life that is in it that is the medium of propitiation. Beyond this we cannot go in our search for the explanation of the "how" of atonement on O.T. ground.

Along other and extra-Biblical lines students have diligently sought for the ultimate basis of this efficacy of blood. It is doubtless to be connected with "the almost universal belief that blood is a fluid in which inheres a mysterious potency, no less dangerous when misused than efficacious when properly employed" (G. F. Moore, *EBi* iv. 4218; cf. Trumbull, *The Blood Covenant, passim*; and Farnell, *The Evolution of Religion*, 94 f.). Just because of its "mysterious potency," and its association with "the great primeval mysteries of

life and death" (Farnell), blood was felt to be too sacred, and indeed too dangerous (see 1 Sam. 14[33f.]), to be used otherwise than as the proper due of the Author of all life. It was at once the most persuasive of gifts at His altar, and the most potent cathartic by which the sinner was purged of uncleanness and sin.

ABRAHAM'S MIGRATION.

(Gen. xi. 27–xiv. 24.)

Babylonia in Abraham's Day.

At the earliest period known to us at present the land which we now call Babylonia was divided into two parts, of which the northern was called at a later date Akkad—the name of the city of Agade being extended by the Semite inhabitants to cover the whole of this portion—and the southern Sumer, which was the stronghold of the non-Semitic people. The Sumerians may have been first established in the land. The northern part of Babylonia was called Ki-uri, a name which is still unexplained, while the south was known as Kanag, "abode of people." At what period the Semites came into the Euphrates Valley is still uncertain, but they are already discovered there at the earliest date to which we can go back.

When our records begin, Babylonia was already highly civilized. The country was split up into a number of city-states, each having its independent life, worshipping its local god, and attempting to gain

supremacy for that god by the conquest of its neighbour states. Art, industry, and science were well advanced, and a system of writing was already devised—all demanding a long period of development prior to their emergence into history—a period which has to be reckoned in millenniums. From time to time the king, or patesi (viceroy), of one of these city-states would find himself powerful enough to extend his sway over his neighbours and to make a small empire for himself. One of the most prominent of these at an early date was Lugal-zaggisi, patesi of Umma (*c.* 2800 B.C.), who succeeded in gaining a supremacy over Lagash, Nippur, Erech, Ur, and Larsa, and may even have made raids, as he himself claims, to the Mediterranean. His empire, however, probably crumbled away rapidly after his reign of twenty-five years had come to an end. Shortly after Lugal-zaggisi it is evident that the south was hard put to it to retain its independence in the face of the growing power of Semitic Akkad. Sumerian vitality was, even at this early date, already at a low ebb, and it was only a matter of time when the hardier race of the north, who had already turned covetous eyes towards the rich lands and prosperous cities of the plain of Shinar, would be able to wrest the political supremacy from the south and become the dominant power in Babylonia. With Sargon, king of Agade, the definite advance of the Semites commenced.

Sargon, whose date is now fixed at about 2775 B.C., is the great figure of Babylonia's early period. Apart from the history of his conquests, Sargon's story is

interesting from the similarity it bears to the early years of Moses' life. The legend of his birth begins in this way: "I am Sargon, the mighty king, the king of Agade. My mother was lowly, my father I did not know. My lowly mother conceived me, in secret she brought me forth. She placed me in a basket of reeds, she closed my entrance with bitumen. She cast me upon the river, which did not overflow me. The river carried me, it brought me to Akki, the irrigator. Akki, the irrigator, as his own son brought me up. Akki, the irrigator, as his gardener appointed me. When I was a gardener the goddess Ishtar loved me, and for four years I ruled the kingdom. The black-headed peoples I ruled, I governed."

Sargon's career of conquest was directed first of all to the south. He then passed to the east and brought Elam under subjection. In the north he carried his arms into the country that was later to be known as Assyria, and from there he turned westwards to the shores of the Mediterranean. His son, Naram-Sin, still further extended the conquests of Akkad, proving himself worthy by his achievements of the title to which he lays claim, "King of the Four Quarters (of the world)." The decline, however, seems to have set in soon after the death of Naram-Sin, and on the fall of the dynasty of Akkad the older country began to reassert itself. Lagash, under Gudea, flourished for a brief period, until a disastrous invasion of semi-barbarous tribes, from Gutium in the north-east, put an end to its supremacy, and the whole country had to endure the rule of these new invaders for the period of half a century.

The Rise of Ur.

About 2450 B.C. a Sumerian revival took place, associated with the rise to power of Ur, which was situated in the extreme south. Ur, the modern Mugayyar, was the chief seaport of the time, and a centre of commercial activity; it was also religiously important as the chief seat of the worship of Sin, the moon god. In the Bible it is called Ur-Kasdim, or "Ur of the Chaldees," the city from which Abraham, the father of the faithful, set out on his journey to Canaan. For over a century this dynasty held sway in the south, and then its place was taken by Larsa, whose last representative came into conflict with the might of Hammurabi and had to yield to that world-conqueror.

Hammurabi was the sixth king of a new dynasty of rulers, probably Amorite, who established themselves at Babylon about 2225 B.C. When he ascended the throne in 2123 B.C. the southern portion of Babylonia seems to have been largely under Elamite suzerainty, and an Elamite governor, Eri-Aku (probably the Arioch of Genesis), calls himself "exalter of Ur, king of Larsa," and lays claim to all Sumer and Akkad, though it is unlikely that his influence extended to the north. It is difficult to say when Elamite control was first established in the south, but possibly the successful invasion was made under the leadership of the Chedorlaomer (Kudur-Lagamar) mentioned in Genesis. At any rate Hammurabi found the Elamites strongly planted in the and, and it was his great achievement that he not only

overcame the resistance of the various Babylonian States, but succeeded in breaking the power of Elam and in making himself the sole king of Babylonia.

There seems no good reason for departing from the Hebrew tradition that makes Abraham a contemporary of Hammurabi (Amraphel) and places his point of departure at Ur of the Chaldees, on the western side of the Euphrates in South Babylonia. In Abraham's day Babylonia could already look back to a past stretching into remote antiquity. The village settlements of early days had now grown into large and busy cities with great temples dedicated to the worship of "the gods of the land." "In all probability," says Dr. Pinches, "the towns at that early period resembled closely those of the Semitic East at the present day, the streets being as a rule narrow (from the necessity of obtaining protection from the excessive heat of the sun during the hot season) and exceedingly dirty."

Domestic Life in Ancient Babylonia.

From the remains of private houses which have been found, we can see that the buildings were not by any means large. In fact they must have contained only a few small rooms. Where, however, there was space—as, for example, when the house was built in the middle of a field—the rooms were probably moderately large, and more numerous. They were of either unburnt or burnt brick, and the roofs were supported by beams. The floors seem to have been generally the bare earth.

The furniture of the rooms consisted of couches to recline upon, and chairs and stools to sit on by day; and various vessels of wood and copper, and terra-cotta bowls were used for cooking and eating purposes. Fish, and a variety of fruits, with grain ground and baked in cakes, formed the food of the people; and their drink was wine and beer. The Babylonian does not appear to have burdened himself with much clothing. The lower classes wore only a loin-cloth, and the rulers are depicted on the monuments wearing a quilted skirt, but with no upper garment, though occasionally an exalted personage figures with a tunic and a pointed form of head-dress.

Although many letters, private and official, have come down to us, it is probable that the art of writing and reading was confined to the special class of scribes taught by the priests and attached to the temples. "Documents of all kinds were written to order by these scribes, and the signature affixed by pressing the thumb-nail, or a seal, into the clay." Letters between friends or relatives are couched in the most polite language. Thus a son writing to his father begins the letter with his own name, and then there follows this paragraph: "May the Sun-god and Merodach cause my father to live enduring days. My father, mayest thou have health and life. The god protecting my father preserve my father's happy head. I have sent to ask after my father's health—may my father's health before the Sun-god and Merodach be lasting."

Abraham's Migration.

When Abraham left Ur of the Chaldees, and set out on his long journey of nearly 600 miles to Harran in the north, he did not leave behind him the protection of this ancient civilization, for the whole district that he traversed was already under Babylonian rule. And, later, when he passed beyond Harran to Canaan, he was still among a people whose laws and manners were familiar to him, whose language he understood, and whose religious beliefs were such as he had known in the land of his birth and youth.

Harran, the Patriarch's "second home," stood on the high road to Syria and the Mediterranean. Its name is probably the Babylonian "harranu," meaning "road." Dr. Malan gives this description of the village that occupies the site of the ancient Harran: "It consists," he says, "of a few conical houses, in shape like beehives, built of stones laid in courses, one over the other without either mud or mortar; these houses let in the light at the top, and are clustered together at the foot of the ruined castle built on the mound, that makes the village a landmark plainly visible from the whole plain around." At the well of the village he saw a group of women "filling no longer their 'pitchers,' since the steps down which Rebekah went to fetch water are now blocked up, but filling their water-skins by drawing water at the well's mouth. Everything around that well bears signs of age and of the wear of time; for, as it is the only well of drinkable

water there, it is much resorted to. Other wells are only for watering the flocks. There we find the troughs of various height for camels, for sheep, and for goats, for kids and for lambs; there the women wear nose-rings, and bracelets on their arms, some of gold, or of silver, and others of brass, or even of glass. One of these was seen in the distance bringing her flock of fine patriarchal sheep; ere she reached the well, shepherds more civil than their brethren of Horeb had filled the troughs with water for her sheep. She was the sheikh's daughter, the 'beautiful and well-favoured' Ladheefeh. As the shadows of the grass and of the low shrubs around the well lengthened and grew dim, and the sun sank below the horizon, the women left in small groups; the shepherds followed them; and I was left alone in this vast solitude. Yet not alone; the bright evening star in the glowing sky to westward seemed to point to the promised land, as when Abraham took it for his guide."

THE PROMISED SEED.

(Gen. xv. 1–xvii. 27.)

Bedawîn Tents.

In the life of the Bedawîn Arabs or "Desert Dwellers" of to-day we have, undoubtedly, a picture of the Patriarchal age, for these Arabs claim descent from Abraham through Ishmael, and their habits have changed very little during the last 4000 years. Thus

the Hebrew tent cannot have differed much from the simple Bedawîn tent now in use. These tents, or, as the Arabs call them, "Houses of Hair," are made of a very strong, coarse sackcloth of goat's hair naturally black, or of camel's hair dyed black or very dark brown. The women spin the hair and weave it into cloth about 27 inches wide, this cloth being quite waterproof, and possessing the property of absorbing the sun's rays, so that these tents are much cooler than the white canvas ones of European travellers. With constant rough wear and exposure this black sackcloth comes to have a very poor and dirty appearance, hence the parallel in Song 1^5:

> "I am black, but comely,
> O ye daughters of Jerusalem,
> As the tents of Kedar,
> As the curtains of Solomon."

The tents are rectangular in shape with the cloth stretched out on strong, rough poles, sufficiently high to permit a man to stand erect in the middle. The centre poles being the longest, the roof slopes to the front and back. The lengths of the cloth are fastened together with wooden pins, the "taches" mentioned as connecting the curtains of goat's hair in the construction of the Tabernacle (Exod. $26^{6.\ 11.\ 33}$ 35^{11} etc.). The front of the tent is open along its entire length, with the exception of the portion screened for the women's use. Attached to the tent coverings are cords which are looped over stakes driven 2 or 3 feet into the ground, the size and strength naturally depend-

ing upon the size of the tent. This is the picture in Is. $54^{2.3}$.

> " Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left."

These stakes are the " nails " of Judg. 4^{21} (translated " tent-pins " in the R.V.); and the heavy wooden mallet which the women use to drive them into the ground is the " hammer " with which Jael killed Sisera. The word for tent-peg or tent-pin is also used as a designation for the Messiah in Zech. 10^{4}, the tent-peg standing, by a peculiar form of speech, for the dwelling-place. Ezra uses a similar term: " And now," says he, " for a little moment grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a NAIL in his holy place " (Ezra 9^{8}).

Inside the tent a curtain divides the harîm from the common portion. This curtain is but breast high, so that as the women sit and work in their enclosure they can not only hear all that goes on, but even join in the conversation, and perhaps mischievously peep over when no one is looking. In such manner could Sarah have overheard the conversation between Abraham and the Angel (Gen. 18^{9-15}). Within this enclosed portion are also kept the household utensils and requisites, such as the wool and yarn, the water-skins, and the corn-mill.

In a Bedawîn encampment, which is in the form of a

square, the tent of the sheikh occupies a central position, and is further marked by a spear stuck into the ground. In that way was Saul's tent identified by David (1 Sam. 26^{7-12}).

It was the opinion of a number of the prophets that one of the potent causes of apostasy from Yahweh was the change from nomadic tent life to a higher form of civilization. Hence in Jer. 35^{6}, where the Rechabites refuse to drink wine, they are also noted as being commanded to dwell permanently in tents (v.^{7}). That these were at one time the most usual type of abode for the Hebrews is seen in the oft-repeated cry, "To your tents, O Israel."

The removing of the camp of the Bedawîn, and the driving of the cattle with them from one pasture ground to another, is called the "rahla." The council of the elders determines where they shall go, and when they shall start, and the signal having been given by the sheikh, the women hasten to pull up the tent-pegs, their houses of hair fall, the tent coverings are rolled up, the tent-poles are gathered and bound together in bundles; they drag out the household stuff deposited in worsted sacks of their own weaving, and load them upon the baggage camels. The herdsmen then drive forward the cattle, the women mount with their baggage, while the rest of the men, with their weapons, ride behind with the sheikh. If the rahla is short, the Bedawîn march at leisure, the beasts feeding as they go. Such is the picture conveyed in the oft-repeated phrase "he moved his tent."

Bedawîn Hospitality.

Hospitality is one of the essential characteristics of wilderness life, and in the customs and manners of the Bedawîn Arabs of to-day there is reflected the dignified and open-handed courtesy of the ancient Patriarchs. "And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground," etc. (Gen. 18^{2-8}; see also Gen. 19^{1}, Exod. 2^{20}, Judg. 13^{15} $19^{7.\ 21}$).

Hospitality being the first of all duties, every tent is ready for the stranger, and if the owner has insufficient well-faring, it can be procured from a neighbour, ever ready to lend and glad to distribute; indeed all are willing to help, and often vie with each other in their endeavours to supply the needs of the stranger, who is called "thaif Allah," "the guest of God."

Guests are not questioned about their business, for etiquette enjoins a discreet silence concerning the cause of a stranger's appearance; if he has come to negotiate terms of peace, or arrange for the ransom for blood shed in a feud or foray, his errand is not even mentioned till he has received the "bread and salt." Serious affairs are never discussed before supper, they remain in abeyance until every man is fed, and may even be postponed to the morning, despite the anxiety for a settlement of the matter in hand. Thus, in the time of Samuel, we read, "ye shall eat with me to-day, and tomorrow I will let thee go" (1 Sam. 9^{19}), so also in earlier

days we are told that Isaac "made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace" (Gen. $26^{30.31}$).

The offering of coffee is the immediate care of the host, and while it is being consumed the women busy themselves in the preparation of the meal. The strength and pungency of the smell fill the camp, for the whole of the entrails of the sheep, or kid, which is being cooked are thrown on the fire in the belief that they impart a special flavour to the meat that is being cooked above them. The meat is generally boiled in a pot over a fire of thorns (Ps. 58^{9}), the whole of the fat of the animal being put into it that nothing may be wasted; though the most famous dish for a feast or honoured guest is a lamb or kid, "tender and good" (Gen. 18^{7}), stuffed with rice and roasted whole over the ashes of a fire, in a pit covered with earth.

Bedawîn Women.

A sketch by Layard of a rich Arab sheikh's wife, and of his domestic establishment, enables us to realize still more vividly the encampment of Abraham and the position and prerogatives of his "princess" Sarah. "Her form," we are told, "traceable through the thin shirt which she wore, was well-proportioned and graceful. She was tall and fair; her features were regular; and her eyes large, dark, and brilliant. To the Arabs she was

perfection, for all the resources of their art had been exhausted to complete what nature had begun. Her lips were dyed deep blue, her eyebrows were continued in indigo till they united over her nose, her cheeks and forehead were spotted with beauty marks, her eyelashes darkened with kohl ; and on her legs and bosom could be seen tattooed ends of flowers and fanciful ornaments, which were carried in festoons and network over her whole body. Hanging from each ear, and reaching to her waist, was an enormous earring of gold, terminating in a tablet of the same material, carved and ornamented with four turquoises. Her nose was also adorned with a prodigious gold ring, set with jewels of such ample dimensions that it covered her mouth, and had to be removed when she ate. Ponderous rows of strung beads, Assyrian cylinders, fragments of coral, and parti-coloured stones hung from her neck ; silver rings encircled her wrists and ankles, making a loud jingling as she walked. Over her blue shirt was thrown, when she issued from the tent, a coarse, striped cloak, and a common, black kerchief was bound loosely round her temples by a rope of twisted camel's hair.

" It was her privilege to prepare in her tent the dinners of the sheikh's guests. Between the centre poles were placed, upright and close to each other, large goat-hair sacks of rice, corn, barley, coffee, and other household stuff ; and upon them were spread carpets and cushions upon which she reclined. Around her, squatted on the ground, were some fifty handmaidens, tending the wide cauldrons, baking bread on iron plates, heated over the

ashes, or shaking between them the skins suspended from the stakes and filled with milk, to be thus churned into butter. As supplies were asked for by the women, she lifted the corner of her carpet, untied the mouths of the sacks, and distributed their contents. Everything passed through her hands. To show her authority and rank she poured continually on her attendants a torrent of abuse, and honoured them with epithets of which I may be excused attempting to give a translation. Her children—three naked little urchins, black with sun and wind, and adorned with long tails of plaited hair, hanging from the crown of their heads—rolled in the ashes, or the grass. Her name, like that of Sarai, was The Queen.' "

Thirst in the Wilderness.

" The most indispensable article in the wilderness is a *kirby*, the water-skin or ' bottle ' of scripture (Gen. 21[15]). It is used in various ways and for many purposes ; everything of a liquid nature is preserved in this receptacle, whether water or milk, for keeping in the tent or conveyance from one place to another. The greatest possible care must be exercised in the treatment of the kirby, for it bears within its hide the life of the people ; if it is not kept damp it will harden and crack, and through this slight surface the contents will ooze and the precious liquid be lost.

" The skin of the goat is the only hide out of which a water-skin can be made. In the process of manufacture

a semicircular slit is cut half across the quarters on the underside, with the tail for a centre, and the whole of the carcass drawn out of it ; the slit is then sewn up and the skin salted and cured. The best skins are made without slitting ; the breastbone being broken and the carcass passed through the neck without cutting any part of the skin ; the legs are then knotted together.

" Every Bedawy knows how important it is for him to look after the skins and keep them in good order. His life may depend on the care he bestows on the kirby, as he moves his dwelling or travels from place to place. When carried on the camel, the mouth of the skin is turned up to prevent its leaking ; at noon when a halt is made for rest, the water-skins are removed and placed on some article to keep them off the hot sand, and they are protected from the heat to prevent evaporation. During a journey the ropes by which the skin is fastened on the camel must be constantly examined, lest by an act of carelessness or negligence they become loose, and the skin drop to the ground ; its fall might cause it to be lost and the consequence disastrous." (Robinson Lees.)

Stories innumerable have been related of the death by thirst of luckless wayfarers, whose water-skins had been depleted, and who had lost the track in the vain search for a well. Their bones have been found bleaching on the sands of the desert, after having been picked clean by vultures, which always seem to know when a meal is being prepared for them, and watch each faltering

footstep beneath the withering sun, till the last step is taken, and the traveller sinks on the scorching sand to die.

The Food of the Desert Dweller.

The Bedawîn Arabs feed badly, for food is scarce and difficult to obtain. There is no corn in the wilderness, where sand and stones cover the land, and even the pasturage for the camels sometimes fails. Meat is very rarely eaten, the animals being too valuable to kill. Milk is the staple food, and a dish of milk and butter mixed is often all that is provided for a meal. Of this a man will drink four pints at a time, if he can get so much, for moderation is rarely exhibited by the Arabs, who will go on eating and drinking so long as there is anything left; and though discomfort may follow, they will boldly declare that they prefer indigestion to the denial of their appetite. This butter and milk mixture is stored in skin "bottles," which impart a special flavour to it, and it contains the "Bulgarian" bacillus so much vaunted to-day as a remedy for gastro-intestinal disorders. It is offered to a guest in a wooden bowl as big as a hand basin, the "lordly dish" of Judg. 5^{25}.

A more substantial food, and one of which the Bedawîn are particularly fond, is pottage (*i.e.* soups or broths), in the production of which they are very skilful, using not only garden vegetables but also a great variety of wild plants. These are boiled in a huge gypsy-like cauldron over a fire of thorns, or of camel's dung. Jacob "sod pottage" (Gen. 25^{29}), and from the fact that

his dish was of lentils (Gen. 25[34]), it is supposed that it was red lentil soup, of which the Arabs are so fond that it is said to mean as much to them as does a plate of roast beef to an Englishman. The lentil plant is about 6 to 8 inches high, and is pulled, not cut. When green it resembles an incipient pea-vine with very delicate leaves.

Bedawîn Dress and Fashion.

In dress, as in manners and customs, the natives of Palestine have changed very little throughout the centuries. The townspeople, who have come into closest contact with the foreigner, have naturally been affected by European fashions, but the Bedawîn, living their desert life away from civilization, are clad very much as was their great ancestor Abraham when he entered the land of Canaan, or as the Israelites, nomads like themselves, in the days of their desert wanderings. The clothing, life, and manners of the Bedawîn are therefore of particular interest to us as illustrating the earlier portion of the Bible story.

In person the Bedawy is muscular and lean, his features regular, with finely chiselled, aquiline nose and deep-set black eyes, piercing and restless. His thick hair is amazingly dark, glossy, and long; but his beard is generally slight. His complexion is deeply bronzed, his teeth are white as pearls, shining with the greater brilliancy against the dusky brown of his skin. The Bedawîn women of the tribes to the north-east of Palestine are more attractive in appearance than their sisters of the

south, but, generally speaking, the women are less well-favoured than the men.

Men and women alike wear a long-sleeved garment called the "beredan," open at the bosom, and clasped at the waist by a leather or cotton girdle. In the case of the men this thin cotton shirt is white in colour, while the women, who wear it so long as to trail on the ground, generally have it of a greenish or bluish shade. Above this shirt, the "toub beredan," the women throw a shawl or veil of the same material, which is attached by a fillet of coloured cloth to the head, and hangs down low in front and almost to the ground behind. This is the "vail" of which we have mention in Ruth 3^{15}. Boaz said to Ruth, "Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her." The women of certain of the Bedawîn tribes, notably in the Sinai Peninsula, cover the face with a piece of silk, "varying in colour according to the tribe to which the woman belongs," but generally they use the folds of the veil to conceal their features on the approach of a stranger. Neither sex wear the voluminous trouser characteristic of Egypt under the "beredan"; nor did the Hebrews during their nomadic period, if we may judge from the injunction given to the priests that they should "make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: and they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar

to minister in the holy place ; that they bear not iniquity, and die " (Exod. $28^{42.\ 43}$). Before marriage the women generally wear their hair cut in a fringe on their forehead. After marriage they part it in the middle, drawing it to each side and plaiting it closely to hang down at the back. Men and women alike, on the occasions when they come to town, very often wear boots of red or yellow leather.

The dress of the men is more elaborate than that of the women, and consists of a greater number of garments. The inner garment in their case also is the white long-sleeved " beredan," open down to the waist, and forming with the belt a convenient and spacious pocket where the wearer can stow away a multitude of articles. According to Robinson Lees, " when the Bedawy prepares for battle, he ties the two long sleeves of this garment into a knot, and throws them over his head around his neck out of the way. His right arm is then bare and free ; and in this custom we have a practical illustration of the passage of Scripture in Is. 52^{10} : ' The Lord hath made bare his holy arm,' showing that God was ready to take action on behalf of His people." Similarly in Ezek. 4^{7} we have the passage, " Thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered."

Above the " beredan " persons of distinguished position in the tribe sometimes wear a loose dressing-gown-like robe, similar to the bright striped garment called a " kombaz " which is worn by the townspeople. This may possibly be the " coat of many colours " that Jacob

gave to his son Joseph as a mark of distinction and preference, and which is termed in the Revised Version "a garment with sleeves." But above the white cotton shirt there generally comes the "farawa," a sheepskin coat worn with the fur inwards, and embroidered in red or blue designs on the outside. Over this again is thrown a loose, wool cloak, the outermost garment proper, which is not confined by a girdle.

These cloaks may be in white and black stripes, or plain black—the usual type in Sinai. "It is made," says Mackie, "by taking two lengths of cloth, usually thick woollen stuff, each about seven feet long and two, or two and a half feet wide. These are sewn together, and about a foot and a half is folded back at each end, making the piece about four feet square. The doubled part is then over-edged along the top, and an opening is made at each corner for the hand to pass through. The cloak is sometimes made out of one broad width, with no seam running across the back. Such, most likely, was the garment without seam (Jn. 19^{23}).

"When made as a light cloak for protection against dust and heat, it is called a *burnous*; as worn by important sheikhs, of black wool with needlework in colours on the front and back, it is called a *mashlach*; in its commonest form it is made of wool, goat-hair, or camel-hair, and woven in broad alternate bands of black and white. This is the *abaa* of the shepherd and peasant, the cloak worn by night and day, and not to be kept as a pledge (Exod. 22^{26})." This cloak is the Bedawy's only protection at night, and in the daytime he uses it

as a shelter from the heat of the sun, spreading it out on the tops of his spears driven into the ground, and taking his rest under its shade. When the great heat of the day has passed he rises up to resume his journey, "girding up his loins" by fastening the girdle once more around his flowing beredan.

The head-dress of the Bedawîn is not one, but several articles. First comes a knitted skull-cap made of camel's wool; over this a handkerchief, and to crown all the "kouffia," "a square yard of coloured cotton or silk with tassels, folded diagonally and arranged over the head and shoulders." This is held in position by a band in which gold, silver, and silk threads sometimes figure.

Though the Bedawy generally goes barefoot, sandals are also used to a certain extent, and if he has the means or the good fortune to secure a pair of leather boots, made of "rams'" skins, dyed red, he wears them with great satisfaction to himself on special occasions. The common form of sandal is that made of raw camel's hide, held in position on the foot by means of thongs passing round the heel and attached to a thong between the big and first toe.

Nose-rings of silver, and, more rarely, of gold, with bangles of precious metal or glass, and heavy silver or brass anklets, are worn by the women of the wealthier families. They also attach silver coins to their head-dress, and sometimes wear a necklace of hanging coins. "On the desert to-day," says Trumbull, "the Bedawîn men and women have gold and silver ornaments upon

their persons, and gold and silver coin hoarded away from sight, to an extent which brings the Bible story of the treasured wealth of the Israelites in that desert within the limits of entire reasonableness and probability." The possession of wealth among the Bedawîn, however, is not quite so general as this statement indicates, and it can only be taken safely as applying to the families of the sheikhs.

THE JUDGMENT ON SODOM AND GOMORRAH.

(Gen. xviii. 1–xix. 38.)

The Dead Sea and Cities of the Plain.

The Dead Sea is an inland salt lake situated in the south of Palestine. It is 47 miles in length, but in breadth varies from 3 to 10 miles. It is the lowest body of water in the world, being 1293 feet below the level of the Mediterranean. It is believed, however, to be steadily though very slowly rising, as a small island in the northern part has disappeared. In depth it varies from 1300 feet in the north to 3 feet in the south.

The name Dead Sea seems to have been first given to it by the Greek writer Pausanias, who called it so because of the fact that, on account of its excessive saltness, together with the amount of bromide of magnesium contained in its waters, nothing can live in it. In the Bible its names are " the salt sea " (Gen. 14^{3} etc.), " the sea of the Arabah " (Deut. 3^{17} 4^{49}, Josh. 3^{16}), and

"the east sea" (Ezek. 47[18], Joel 2[20]). Its saltness, which is six times that of ordinary sea water, is due to two causes: first, the presence of rock-salt in great abundance, and next, the fact that it has no outlet. Salt springs flow into it and their water passes away entirely by evaporation, leaving the salt behind. Its chief supply, however, is the river Jordan. The quantity of water poured into it by this stream must be very great, especially during the months of April and May, when the Jordan is swollen by the melting of the snow in the Lebanon range; but such is the dryness of the air and the heat of the sun's rays in the Ghōr that this increased supply fails permanently to raise the level of the surface, which seems only to rise and fall within the limits of 10 to 15 feet, between the months of October and May, as estimated by Dr. Robinson from the position of the driftwood along the shore.[1]

In Gen. 19[26] there is the statement that Lot's wife "looked back from behind him, and she became a pillar of salt."

Such geological pinnacles have often been noticed by travellers in this region, for at the south-west end of the Dead Sea, where is the "Mountain of Sodom," as it is called to-day, there is a range of cliffs composed of crystallized rock-salt covered with a capping of chalky limestone and gypsum. Thus Palmer in his *Desert of the Exodus* describes a tall, isolated needle of rock, bearing a curious resemblance to an Arab woman with her child upon her shoulders, on the east side of the Dead

[1] E. Hull, in *HDB* i. 575.

Sea opposite En-gedi. This figure has the colloquial title of "Lot's Wife."

It has been suggested that the destruction of the Cities of the Plain was due to an eruption of petroleum. In the heavy bituminous soil of that region great reservoirs of oil and gases might be formed and suddenly discharge, from pressure or earthquake, and envelop the whole area in flame. Such a phenomenon has been observed in other parts of the world, and would account for all the statements in the Biblical narrative.

The exact site of the Cities of the Plain or Circle is much disputed. Modern opinion is on the whole in favour of the north rather than the south end of the Dead Sea. But one thing is certain. To quote Driver: "The old idea that the cities were submerged is of course out of the question: not only does geology show that the Dead Sea existed many ages before the time of Abraham, but the Bible never alludes to them as submerged: on the contrary, it speaks of their site as *salt and barren soil* (Deut. 29^{23}, Zeph. 2^{9}), or implies that it was an uninhabited desert region (Is. $13^{19f.}$, Jer. 49^{18}–50^{40})."[1]

STORIES OF SARAH AND ISAAC.

(Gen. xx. 1–xxiii. 20.)

The Transaction of Business.

In the Patriarchal age payments were made by weight in gold, silver, and, occasionally, copper. Thus

[1] *The Book of Genesis*, p. 170.

Abraham " weighed to Ephron the silver, which he had named in the audience of the children of Heth, four hundred shekels of silver, current money with the merchant " (Gen. 23^{16}). When Jacob's sons went down into Egypt to buy corn they took their money bound up in bundles, and this, when restored to them, was found to be full weight (see Gen. 43^{21}). Silver predominated, as shown by the constant use in Hebrew literature of the word " silver " (keseph) in the sense of " money."

In the bill of sale of the Cave of Machpelah there is mentioned " the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about it." This is in keeping with modern Oriental custom, for the Arabs when buying and selling land are most particular to specify in the purchase deed everything that is on the land, otherwise anything omitted is not included in the sale. It is a common thing, *e.g.*, in the East for a man to own a well in a field, while the field itself belongs to some one else.

At first Ephron, the owner of the Cave, offered it to Abraham for nothing. So did Ornan offer his threshing floor to David for nothing (1 Chron. 21^{18-25}), and so did the water-seller in the days of Isaiah cry, " Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price " (Is. 55^{1}). Similar offers are made every day in the East in the course of business. They are a form of etiquette, the beginning of an exchange of compliments which are so

often the prelude to a heated negotiation. "What is that between me and thee?" concludes the Hittite when the price is arranged, the phrase reminding one of the philosophic acquiescence into which the Oriental lapses the moment the price is fixed between the contracting parties.

It is to be noticed that Abraham did not apply directly to the owner of the field, but asked the neighbours to mediate on his behalf (Gen. 23^{8}); and that the transaction was completed in their presence in the city gate (Gen. 23^{18}). To-day these customs are observed, a go-between being generally needed; and when a sale is to be effected in a town or village the whole population gathers round or near the gate, which constitutes the court of law, and there every one will enter into the pros and cons of the case with as much earnestness as if it were their own personal affair. By these means the operation in all its details is known to many witnesses, and the thing is "made sure" without any written contract (Gen. 23^{17}).

There appears to have been no coinage in Palestine prior to the Persian period, nor did the Jews have any coined money of their own until the time of Simon Maccabæus, 141 B.C., to whom Antiochus IV. gave permission to "coin money for his own country with his own stamp" (1 Macc. 15^{6}). Actually the first mention of coined money in the Bible occurs in the books of Ezra and Nehemiah, which speak of the "daric" (Ezra 2^{69}, Neh. 7^{70} etc.), a gold coin, struck by Darius 522–485 B.C., slightly heavier than the British sovereign.

THE WOOING OF REBEKAH AND OTHER EPISODES IN THE LIFE OF ISAAC.

(Gen. xxiv. 1–xxvi. 35.)

Bedawîn Betrothals.

"When a son of a Bedawîn Arab has attained the age of twenty years, his father, if able, should arrange a marriage for him, and then take his hand and say, 'I have disciplined thee, and taught thee, and married thee; I now seek refuge with God from thy mischief in the present world and the next.' This Mohammedan tradition has been handed down from before the time when Abraham commissioned 'his servant, the elder of his house' (Gen. 24^2), to take a wife for his son Isaac. Abraham told the servant to go to his kindred and take the maid from there. This injunction accords with modern Eastern higher-class usage for, if not of too near degree, a relative always has the preference in matrimonial negotiations.

"Laban said that it was better to give Rachel to Isaac than to any other man, and to-day the Bedawîn law is that a suitor has the exclusive right to the hand of his first cousin, so that even if he do not himself wish to marry her she cannot be married without his consent." (Hardy.)

The most important part of the marriage proposal is the sum offered as dowry. It is not generally paid in cash, but in cattle, the number of animals being equal to a fixed price in money. When jewels are

included in the bargain it is a mark of distinction (Gen. 24[53]). Robinson Lees records in his *Village Life in Palestine* a case where a notorious character in search of a wife agreed to give a yoke of oxen and four asses to a man for his daughter. They were duly delivered on the morning of the marriage, and the festival proceeded with great rejoicing. As the father of the bride was himself a cattle raider, he was the more chagrined to find later that he had been paid with his own animals. The action of the son-in-law, it is said, was admired by all his new relatives, and he was regarded as a desirable acquisition to the family. More often amongst the Bedawîn it is the son-in-law who is tricked, and the substitution of one daughter for another is sometimes practised (cf. Gen. 29[20-30]). It is rendered possible by the bride being veiled.

Young girls are occasionally betrothed at an age when they are unable to understand the meaning of marriage, and carried off to their new home before they are capable of exercising a choice. According to the custom of tent-dwellers Rachel must have been a child when Jacob met her (Gen. 29[11]), hence the necessity for him to serve for her until she attained a marriageable age.

No ceremony is necessary for the wedding; a few questions may be asked in the presence of witnesses, and on the nuptial day the bridegroom gives a feast (Gen. 29[22]), while the bride is removed to his mother's tent (Gen. 24[67]), where she is joined later by her husband, the two remaining in seclusion for a few days. It is

considered very indelicate for a woman to be seen for some time after her marriage.

STORIES OF JACOB.

(Gen. xxvii. 1–xxxvi. 43.)

Sacred Stones.

The belief in a stone being the abode of a deity or spirit was, and still is, widely diffused among primitive and semi-primitive peoples. The second Isaiah speaks (Is. 57^6) of libations being offered to sacred stones by the idolatrous Israelites : the classical writers often mention " anointed and garlanded stones," on which the passers-by would pour oil, at the same time uttering a prayer ; and at the present day, in many parts of India, every village has its fetish stone, in which the spirit of a god or deified man is believed to reside, and which is venerated accordingly by the inhabitants. The sacred standing-stone, or " pillar " (mazzebah), so often mentioned in the O.T., arose in all probability out of the same belief.

Originally it appears to have corresponded to what we should call a " menhir," a natural boulder or block of stone, set up perpendicularly, and venerated as the abode of a deity. In process of time artificial obelisks took the place of the natural boulders. Hosea's expression " made goodly " (10^1) implies that in his day there was some artistic workmanship about them. A mazzebah of this kind, shaped more or less artificially,

was " in the pre-Deuteronomic period the never-failing accompaniment of the Heb. sanctuary or bamah (' high-place '). It was the symbol of the Divine presence or numen, which was considered in some way to reside in or be attached to it." (Whitehouse.)

The sacred stones of the O.T. are divisible into three main groups :

(*a*) *Memorial Stones.*—Jacob raised a mazzebah or memorial stone over Rachel's grave (Gen. 35^{20}), and Absalom erected a similar one for himself, as stated in 2 Sam. 18^{18}. It is probable that the origin of this custom lay in the desire to please the departed spirit by providing a pillar as a convenient abode when it chose to return to receive the homage and offerings of the living, sacrificial blood being also poured over the stone and so brought into contact with the indwelling spirit. " With this desire to do honour to the dead the idea of keeping alive his memory by a conspicuous or upright stone was sooner or later associated."

(*b*) A second group of sacred stones includes those set up *to commemorate an important incident*, such as the appearance or manifestation of a Divine Being at some particular spot, the stones being " for a witness." Of such nature was the pillar erected by Jacob at Galeed (Gen. 31^{45}), and at Bethel (Gen. 28^{22}) ; the stone " Ebenezer " set up by Samuel (1 Sam. 7^{12}), and that proposed by Isaiah (Is. 19^{19}). These stones were frequently anointed, cavities being made for the purpose of receiving the oil. Sometimes several pillars were put up to commemorate an event, and arranged in the

form of a circle or "cromlech," a sacred enclosure which often had a dolmen or stone table in the centre as an altar. Examples of this were the cromlech built by Joshua to celebrate the crossing of the Jordan (Josh. 4^{1}), and that erected by Moses to commemorate the covenant recorded in Exod. 24^{4-7}.

(*c*) A third group comprises the pillars which stood by the Canaanite altars in the High Places *used in connection with the Sun or Baal worship.* In Solomon's Temple, which was built by Phœnician architects, there were two columns of stone, Jachin and Boaz, set on either side of the porch (1 Kings 7^{21}), and these would be introduced by the architects as conventional symbols of the Deity worshipped. The Canaanites believed that such sacred stones were actually the abode of their gods, but the Hebrews probably regarded them as symbols or representations of the Deity who dwelt elsewhere. Nevertheless the danger of contamination was great, so that the condemnation of these pillars is a recurring feature in the Hebrew law codes.

Sacred stones are still venerated or worshipped, as for example the Kaaba at Mecca.

NOTES.

Gen. 27^{45} "*bereaved of you both.*"—Because Esau as the murderer would take to flight to escape the blood avenger Cf. 2 Sam. 14^{7}. See art. BLOOD FEUDS, p. 334.

Gen. 29^{18} "*I will serve thee seven years.*"—Service may take the place of the "present" usually paid to the parents of the bride. See art. BEDAWÎN BETROTHALS, p. 35.

THE LIFE OF JOSEPH.

(Gen. xxxvii. 1–xli. 57.)

Egyptian Houses and Gardens.

The hut of the peasant in ancient Egypt was, like that of the fellahîn of to-day, a rude construction of mud, and covered a space of some 8 or 10 feet in width by about 20 feet in length. The roof of palm branches plastered with mud was flat. The ceiling was often so low that a man of good height had to be careful in standing up not to strike his head. There were no windows, and a hole high up in one of the walls served as an outlet for the smoke of the cow-dung fire.

But the middle-class people were housed with a greater pretension to comfort and appearance. In some cases the house was separated from the street by a courtyard, and the rooms either lay beyond it, and were divided by a central narrow passage, or were to be found along three sides of the court. In another and frequent type of building the house fronted on the street and the entrance door led through two rooms into the courtyard in the centre. One feature of the courtyard was a cistern for storing water. This cistern was generally to be found in a corner and was slightly elevated from the ground level. Towards the end of summer it was frequently dry, like the well in Bahurim, where the two spies of David managed to find a hiding-place (2 Sam. 17[18]).

The ground floor included storerooms and living-

rooms for use during the day in the heat of summer. If these rooms had any windows, and usually they had none, they were pierced high up in the walls. The windows of the upper rooms were fitted with close-set wooden bars. An outside stair led up to the next floor where the sleeping-rooms and the common living-room of the family were situated. Within the rooms "the mud plaster of the walls, generally in its native grey, although whitewashed in some cases, was painted with red or yellow and ornamented with the drawings of interior and exterior views of a house and of household vessels and eatables."

The flat roof of the house was surrounded in some cases by a parapet. In some of the plans of Egyptian houses there is a curious wooden construction on the roof with boards sloping upwards to catch the cool north wind and to draw it within the house. It does not appear that there were any chimneys in these houses, so that the fire for cooking was more often made out in the open court than within the house.

From the paintings in the tombs a very fair idea can be obtained of the elaborate and luxurious homes of the rich and the great in ancient Egypt. These mansions stood in extensive grounds, built among gardens, lakes, and fish pools, and surrounded by a high substantial wall. In the representations which we have of the house of the High Priest, "Mery-ra," the ground plan of the house is seen to be rectangular with a great central gate, flanked by two smaller doors in the short side of the surrounding wall in front of the house.

These doors lead into a courtyard, in which the servants are shown busily sweeping and sprinkling water to keep down the dust.

Beyond the court a pillared vestibule opens into a small room, and doors on the right and left lead into two other rooms. Farther still lies the great dining-hall, its roof supported on twelve pillars. A table in the middle stands laden with dishes, fruit, and bread, and wine jars are ranged ready for use at the back; a chair is placed at the head of the table and another at the foot, and beside one of them there is a receptacle for the perfumed water which was poured over the guests' hands before and after the meal; a side table bears meat of various kinds, and another is piled with the garlands of flowers which were given by the host to his guests. Beyond this dining-hall there are store-rooms and a sleeping-chamber containing a large comfortable carved bedstead with pillows and bolsters, and toilet tables with their ornamental fittings, polished mirrors, and perfume bottles. And, finally, well removed from the dining-hall, there are the kitchens and the bakery.

"The Egyptians," says Dr. Wallis Budge, "did not fill their houses with furniture as do Western nations, and ornaments for the walls in the form of pictures, brackets, and statuary were unknown to them. The floors of the rooms of the well-to-do were covered with rugs or mats made of reeds, and low benches, covered with mats or cushions, ran round the walls of the reception-rooms for the use of guests and visitors. The

walls were often decorated with mats made of reeds dyed in different colours. Important visitors sat upon chairs of state made of ebony inlaid with ivory and precious woods, and provided with cushions covered with leather or cloth. Many kinds of stools were used, either with or without cushions, and some folded up like our modern camp-stools. Couches or sofas were also made, and the sitters probably sat upon them cross-legged." A wooden head-rest seems to have been used instead of a pillow, which, pushed under the neck, kept the head free from contact with the cushions, and so preserved the shape of the artificial wig of the sleeper.

The River Nile.

The Nile, designated simply as "the river" in Gen. 41[1], has been aptly called "the life-blood of Egypt"; for the actual life of people and country depends upon its periodic flood. Early in June, after the snows have melted on the Abyssinian mountains, the river begins to rise until, overflowing its banks, it floods the adjacent fields, depositing a rich mud which it leaves behind when it returns to its old channel in the autumn. In this alluvial deposit corn grows like magic, a sharp line of demarcation occurring where it ends upon the edge of the desert. Little wonder that the ancient Egyptians worshipped this wonderful river! In its rise it was called "Osiris"—the Fructifier of the Land—and was typified by the male ox; while

in its overflow it bore the name of his wife and sister, "Isis"—the Fruitful Mother—or of "Hathor"—the Goddess of Fruitfulness—both of whom were worshipped under the symbol of the cow. When, therefore, the kine rose out of the bed of the Nile (Gen. 41[2]) it was natural to recognize in them the symbol of Isis-Hathor, *i.e.* of the fertility of the land. Moreover Isis was often associated with seven cows, and Osiris was frequently represented attended by seven cows as his wives; while at the summer solstice a cow was led seven times round his temple.

The Egyptians fully recognized their dependence on their great river. Fixed standards to note its rise were set up all along its course from Nubia to the Delta, and the people consulted them with as much anxiety as we do our modern barometer. Then, as now, at Memphis, from December to the end of June, no noticeable change took place in the stream, and the images of Isis-Hathor were draped in black, as mourning for the dryness of the soil. But from the last days of June it begins to rise, and continues to do so for the next three months; and these months, together with the ensuing period of fertility, were the occasion of great rejoicing. The image of Isis-Hathor decked in gala robes was carried round in procession each month.

A more sentimental emblem of the Nile was the lotus water-lily which flowered abundantly upon the river. Ladies wore the buds in their hair, and carried them instead of scent bottles, and when they wished to show special favour to a friend they would offer a

lotus flower as a present. Lotus flowers were also carved on household furniture, used as a pattern for inlaid floors, and painted upon the tombs.

Next to the lotus the Egyptians loved the great bulrushes or papyrus reeds which grew upon the banks of the Nile, the "reed-grass" of Gen. 41[2]. Reed harvesting was a very important industry, and at the proper season gangs of men and boys would troop into the marshes, and there, splashing among the pools and floundering in the bogs, they would pull the long papyrus stems, tie them into bundles, and carry them to the various factories where they were needed for the manufacture of boats' sails, mats, baskets, ropes, and many other things. Of such reeds was the "ark of bulrushes" mentioned in Exod. 2[3].

THE LIFE OF JOSEPH—(*continued*).

(Gen. xlii. 1–l. 26.)

Egyptian Burial Customs.

The Egyptians did not consider man as a simple individuality; he was born into the world with a material body, "Khat," and possessed certain spirit entities, namely, a soul, "Ba"; an intelligence, "Khu"; a shadow, "Khaibit"; and another element called the "Ka," translated variously as the double; the spirit; the genius; or the vital principle. Of these elements the most important was the Ka, or double. It was represented as accompanying the individual from birth on-

wards, and ensuring his health and safety and happiness; but when death came, it was, like the other elements, dissociated from the body, and took upon itself a separate existence. In its new sphere the Ka was exposed to many dangers, and it was still dependent on human aid for its continued existence. The body of the deceased had to be preserved that the Ka might return when it wished and find a lodging there; but as, in spite of all precautions, the mummy might be destroyed, a statue of the dead was also made and placed in the tomb to provide a home for the Ka, and this statue was modelled to reproduce accurately the features and body of the deceased in order that the Ka might not fail to recognize it. It was their profound belief, therefore, in life after death, and the importance which they attached to preserving the body as a place of abode for the Ka, that led the Egyptians in the historic period to embalm the bodies of their dead and devote all their art and skill to the erection of elaborate and indestructible tombs.

From the 4th to the 6th dynasties mummification of the dead had not yet become general; but the bodies of the kings, their relatives, and some of the highest officials were treated in this manner and embalmed and swathed in linen bandages before burial. Under the 12th dynasty the art of embalming had made considerable advance. The internal organs also, which had been previously thrown away or wrapped in linen cloths treated with some preparation against decay, were now carefully embalmed and placed in jars of stone, wood, or earthenware called "Canopic jars." Each of these jars repre-

sented one of the four sons of Horus, who embalmed his father Osiris, and the cover of the jar was fashioned to present a likeness of the particular god.

But it was under the 18th and 19th dynasties that the art of embalming reached its highest attainment—that is, about thirty-five centuries ago. The country at that time was extremely prosperous, and other classes, as well as the nobility, could afford to have the bodies of their relatives embalmed even at the most expensive rate—which Herodotus puts at a talent of silver (about £250). In this method the brain was removed through the nose by means of an iron probe, and the intestines were drawn out through an incision made in the left side with a sharp Ethiopian stone. They were then cleansed, washed in palm-wine, sprinkled with powdered aromatic gums, and placed in the "Canopic jars." The abdomen was purified and filled with myrrh, cassia, and other materials, and the body was steeped in natron for seventy days. It was then carefully washed and wrapped in strips of gummed linen. Diodorus declares that the "dissector" always fled after the operation, and was pursued and stoned by those about him. This was, of course, purely a religious ceremony, and meant no bodily harm to the operator.

A second method costing about £90 did not involve the removing of the brain, while the intestines were simply dissolved and removed in a fluid state. The body in this case was also laid in natron, which dissolved everything except the skin and bones.

The preparation of the bodies of the poorest classes

consisted in steeping for seventy days in natron after the abdomen had been rinsed with some strong astringent.

" The custom of embalming bodies," says Wilkinson, " was not confined to the Egyptians : the Jews adopted this process to a certain extent, the ' manner of the Jews ' being to bury the body ' wound in linen cloths with spices.' The embalmers in Egypt were probably members of the medical profession, as well as of the class of priests. Joseph is said to have ' commanded the physicians to embalm his father ' (Gen. 50[2]) ; and Pliny states that during this process certain examinations took place, which enabled them to study the disease of which the deceased had died."

After it had been swathed in the linen bandages, the mummy was sometimes enclosed in a case of stiffened linen. The case was afterwards sewed up at the back and gilded and painted with various figures and symbols. In some instances the face of the cartonage was covered with gold leaf ; artificial eyes were inserted ; and the colour and appearance of the hair was closely imitated. The coffin in which the mummy was placed was made of wood or stone, generally richly painted and often decorated both within and without with figures of the gods, elaborate designs, and mythological scenes. At one period the fashion came in of shaping the coffin in human form and giving it so far as possible the appearance of the body in life, even to the extent of attaching to the face a pointed beard, in imitation of the false beard which the men wore on ceremonial occasions. Kings, queens, and others of high rank were not only provided with an

outer sarcophagus, but had in addition one or more inner coffins of wood elaborately decorated with coloured figures, drawings, and texts.

When the mummy had been embalmed, and the day of the funeral had arrived, the friends and relatives of the dead and the hired mourners gathered to pay their last respects to the dead, and to join in the funeral procession. The body was placed on a sledge under a decorated canopy, and the oxen destined for the funeral feast were yoked to the sledge. In advance went the priest and his assistants, making the path ceremonially pure with incense and the sprinkling of holy water. The men also walked in front of the bier, and were followed by the women, their heads uncovered, their hair dishevelled, beating their breasts and filling the air with their cries. At the rear of the procession came the servants carrying the offerings and the "funeral baked meats." When the procession reached the tomb the mummy was taken from the sledge and placed in an upright position, and the mourners approached to look their last upon it and to say farewell. The cries of the mourners rose louder; they threw dust upon their heads and beat their breasts.

Meanwhile the sacred animals were slain, and preparations were made for the feast which followed the burial, and was held, generally, in the tomb itself. The priest, clad in his leopard robes, now performed the ceremonies known as "Opening the Mouth." He touched the mouth of the mummy, or the statue representing the deceased, with a metal instrument, at the same time pro-

nouncing a magic formula. This " opened the mouth " of the dead, that is to say, restored his natural powers, and he was now able to partake of the offerings of meat and the various kinds of wines presented to his lips. The mourners ate afterwards of the sacrificial food, and thus had communion with the deceased and with their ancestors in the common meal.

The Hyksos.

With the fall of the 12th dynasty Egypt entered upon a period of confusion and internal conflict which so weakened the country as to leave it an easy prey to invasion. It was a time also of strife and unrest among the nations. The tribes of the desert were on the move, seeking new homes and more fertile lands, and before them lay all the wealth and weakness of Egypt—the way to its conquest already made easier by the fact that Semitic mercenaries were serving in the Egyptian armies. A great horde of Semites from the desert at length swept down upon its frontiers, overthrew the disorganized armies of Egypt, and overran the country.

With the comparative silence of the records on the troubled period between the 12th and 18th dynasties, it is difficult to say when these invaders, who are known as the Hyksos, entered the land, and what was the length of their supremacy. It seems likely that they did not arrive all at once, but in successive waves of tribes, pouring into the country, destroying and plundering as they came. The fullest account we have of the

Hyksos is that contained in an extract which Josephus made from the history of Manetho.

He states that the country was disorganized and fell an easy victim to a barbaric people from the East, who "savagely burnt down the cities and demolished the temples of the gods." Under a king of the name of Salatis they established their rule over Upper and Lower Egypt, making Avaris, in the east of the Delta near the borders of Asia, the centre of their power, rebuilding its walls and garrisoning it strongly. The names of five kings who followed Salatis are then given, and the account goes on to explain the name of this people. "This nation," it says, "was called Hyksos, that is Shepherd Kings; for the first syllable 'hyk,' in the sacred dialect, denotes a king, and 'sos' signifies a shepherd—but this only according to the vulgar tongue; and of these was compounded Hyksos." Manetho is also responsible for the statement that they retained possession of Egypt for five hundred and eleven years; but this greatly exaggerates the duration of their rule, which covered a much shorter period.

The Hyksos soon found it to be more profitable to cultivate than to ravage, and the higher civilization of Egypt began to take hold of them and to make them its own. Whatever damage they may have done to Egypt they also brought it incalculable good.

Joseph.—Much of the interest of the Hyksos period for students of the Bible lies in the fact that Joseph is believed to have been sold into Egypt at the time when the Hyksos were in power. It is probable that he owed

his rise to power in a very considerable degree to the fact that he was of the same nationality as the ruling class in the land. Similarly, when his brethren arrived in Egypt, the consideration they received was due, no doubt, as much to this reason as to their relationship to the viceroy. It is clear that the native Egyptians regarded them with no kindly feelings, and when they were placed in Goshen it was that they might be out of the way of the people. At that time it must have been very true that "every shepherd was an abomination to the Egyptians." As an agricultural people themselves, the Egyptians naturally looked down upon the nomadic peoples, and the feeling was intensified by hatred of their shepherd conquerors.

But the time came when the Hyksos could no longer protect their kinsmen in the land of Goshen. Upper Egypt was the first to strike a blow for its independence. The princes of Thebes in the 17th dynasty were able gradually to oust the Hyksos from the south land, and then Ahmose I. (1580 B.C.), the first king of the 18th dynasty, completed their conquest, taking Avaris by storm and pursuing the Hyksos beyond the frontier of Egypt into Syria.

EXODUS.

THE INCREASE AND OPPRESSION OF THE HEBREWS.

(Exod. i. 1–ii. 25.)

Egyptian Dress and Fashion.

It is a mistake to imagine that there was anything like a fixed fashion in Egyptian dress. The Egyptian costume was, in reality, as much ruled by fashion as modern dress is, with this difference, however, that it was the man who had to follow the changing fashions, while women's dress remained practically unaltered. Under the Old Empire a short skirt was the only article of men's dress; under the Middle Empire another skirt was added, and in the later period the upper part of the body was covered with a short garment that left the right arm free. But within these periods fashion prescribed many changes. The skirt, if worn at one time short and narrow, would probably be succeeded by a wider and longer mode, or by some new method of folding or pleating. As soon as any fashion in dress began to be imitated by the lower classes the aristocracy abandoned it in favour of some new style.

First of all, then, there was the short skirt of white

material draped round the hips and folded from right to left so that the edge came in front, and the upper part of the edge was tucked into the girdle. This narrow garment left the knees uncovered. In a later variation the front of the skirt was arranged and stiffened in some way so as to take the form of a triangle. In the Middle Empire one fashion had rather the appearance of a badly cut skirt, hanging lower in front than behind; and a form of the modern knife-pleat was carried out in some cases on the front of the skirt.

The new epoch in men's dress was marked by the introduction of a second skirt, shorter than the original one, and worn beneath it. Towards the end of the 18th dynasty the inner skirt was lengthened, and the outer one was looped up with a "pannier" effect so as to show the one beneath. A short garment had now been introduced which covered the upper part of the body, but left the right arm and shoulder exposed, while the left arm passed through an opening in the shirt, or through a short sleeve.

There were, of course, in addition to these garments, certain ceremonial robes worn by officials. The royal dress in early times consisted of the skirt of the people, but with rounded corners falling away from a strip of cloth, the symbol of royalty, which was in some cases straight or, in others, shaped like a small apron. A lion's tail was attached to the girdle at the back. But in course of time there was evolved a much more elaborate royal costume in which no fewer than three skirts figured—a long outer skirt, a narrower semi-

transparent one, and the short skirt with rounded corners and embroidered royal apron. The king's head-dress is represented in the statues as sometimes a high cone-shaped crown. Other forms of head-gear were a crown with a narrow upright back piece, and an ornamented head-dress which terminated behind in a sort of queue. The conical crown was frequently worn inside the other crown. From the part of the head-dress covering the brow the venomous head of a snake reared itself up as in the act of striking.

Under the New Empire the costume of women, which up to this time had shown little alteration, and consisted of a narrow garment reaching from the breast to the ankles, began to grow more voluminous, and a fashion arose of wearing a cape over the dress of thin linen. In the 20th dynasty an underskirt of thicker material was added, and the linen skirt was frequently embroidered in bands of blue or green. A kind of "goffering" is shown on some of the dresses, which was obtained by the use of "a wooden instrument divided into segmental partitions 1½ inch broad on its upper face." On this grooved board the linen was pressed.

Both men and women wore wigs in various styles, some full and long, and some hardly reaching to the shoulder. The hair was sometimes shaved, sometimes worn in short curls, giving it the appearance of a recent "bobbed" fashion. Occasionally women wore the hair long and plaited, with the ends combed out in fringes. According to Herodotus, the Egyptians only allowed the hair of the head and beard to grow when mourning;

at other times they shaved the beard and moustache. When Pharaoh sent for Joseph out of prison (Gen. 41[14]) we are told that Joseph "shaved himself, and changed his raiment and came in unto Pharaoh." But on ceremonial occasions it was customary for men to wear a short false beard of a peculiar pointed appearance.

Sandals may have been worn by the higher officials on state occasions during the early period; but the rank and file went barefoot. For general use the sandal came in later. It was made of various materials, of papyrus, of palm fibre, and of leather, and was kept on the foot by means of a thong passing between the big and the second toe, and a cord tied round the ankle. Sides were sometimes added to the sandals, and they were lined within with cloth. In one example, which has been preserved, the figure of a bound prisoner is painted on the inside of the sole.

Men and women alike adorned themselves with bracelets, armlets, necklaces, rings for the fingers, which were generally seal rings; and the Egyptian ladies wore earrings of large hoops of gold, and anklets of the same material, frequently inlaid with precious stones or enamel.

The summer heat and the scorching winds necessitated constant attention to the skin. The common people made use of the oil of the castor-berry and other thick impure oils for anointing themselves. For the higher classes fine oils were imported from the East, and perfumed ointments were to be found in all the houses of the wealthier class. Their method of anointing the

hair was to saturate in oil or pomade a ball made of some absorbent material, and to place it on the head, where it gradually melted and allowed the oil to trickle down into the hair.

The East has always been subject to diseases of the eye, which the Egyptians treated "with medicated ointments, antimony, and lead; the eyelids were smeared with the ointment, and the powdered medicine was then laid on them." The custom of painting the eyelids and brows was common in Egypt from the earliest times. A moistened black powder was applied to the eyebrows and the lashes, and in early times the colour green was used for painting a line under the eyes. Cheeks and lips were also rouged, and all fashionable women stained the nails of their fingers and toes a reddish-yellow with the juice from the pounded leaves of a plant which we know by the name of "henna." Small hairs on the face were extracted by tweezers, and the Egyptian physicians had numerous recipes for restoring grey hair to its original colour. Whether these recipes were successful or not is a question on which the records are silent. The mirror used in the toilet was made of mixed metal, highly polished, in form rather more oval than round, and fitted into an ornamented handle of wood, stone, or metal.

Egyptian Slavery.

The fellahîn, or peasants, of ancient Egypt, though living under the most wretched conditions, and

oppressed to the last degree, were not actually slaves, for their masters had not the power of life and death over them. The slaves, properly so-called, were of foreign origin; they were brought into the land by merchants, or taken captive in the wars of the Pharaoh. It was not by the number of the enemy slain that a raid was considered to be successful, but rather by the number of captives made. In one of Amenhotep's most successful expeditions into Ethiopia the slain numbered only 312, but more than 700 men, women, and children were brought back to Egypt in chains. Some of these captives would pass into the service of the Pharaoh, the great landowners, or the temples, others into private households.

The most fortunate were undoubtedly those who were selected for private service. Among the numerous house-servants of an Egyptian lord there were "superintendents" of the bakehouse, of the brewery, and of the slaughter-house, and the subordinate positions under these officials were very often held by bond-servants, who might themselves rise to positions of trust and honour in their master's service. There were also the slaves who waited at table, or acted as personal attendants.

"The black races were in great demand; ladies of rank were pleased to have for their attendants negro boys, whom they dressed in a fanciful manner; and the Court probably indulged in a similar taste." But still more coveted were male and female slaves from Syria, and the Egyptians were willing to pay a high

price to secure a pretty Syrian maid, or a fair and well-favoured youth like Joseph, for their houses. "Joseph was, like his mother Rachel, and Sarah before her, fair of countenance, and the same beauty of complexion which brought Sarah into so great peril would make Joseph the more esteemed as a slave." Dr. Ebers remarks in this connection that, on the monuments, the men and women of rank are represented as fairer of complexion than the ordinary man, and also that the word *ami*, the fair-complexioned, stands distinctly for "belonging to a higher class." So that Joseph would not be regarded as an ignoble captive but as high and well-born, and the treatment he received, therefore, would be different from that which was meted out to the ordinary slave.

The hardest servitude was that which fell to the lot of captives of the labouring class. The Pharaoh had always great building schemes on hand which required a large supply of slave labour. Palaces had to be built, monuments erected, fortifications to be constructed, new irrigation works formed, and canals dug. And, more than all, slaves were needed for the cultivation of the land. Now in a period of great building activity, such as that of Rameses II., the number of prisoners taken was never large enough to carry through these gigantic operations, and the Egyptians had therefore to adopt other methods of meeting the demand.

Two sources of supply were available, and they had recourse to both. The first was the country people. When the farmer was unable, through some failure of

his crops, to pay his dues, "then," says an Egyptian letter, "the tax-gatherer makes his appearance to levy the tithe. His men armed with clubs, and the negroes, with batons of palm-wood, accompany him. They cry out, 'Come now, corn!' There is none, and they throw the cultivator full length upon the ground; bound, dragged to the canal, they fling him in head first; his wife is bound with him, his children are put into chains; the neighbours in the meantime leave him and fly to save their grain." This treatment was no more than the preliminary to a long period of forced labour, until the wretched peasant and his family had worked out the amount of the debt.

A more fruitful source of supply, however, was found in the foreign settlers in the land. The hardy Semite was far better material than the Egyptian fellah, and the temptation to turn their numbers to account was one that Rameses, at least, could not resist. In making slaves of these nomadic tribes in Goshen he had also the excuse of political expediency, for in the event of another Semitic invasion, the Israelites would certainly have made common cause with the enemy. And so, we are told, "the Egyptians made the children of Israel to serve with rigour: they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field" (Exod. $1^{13.14}$).

One of the tasks to which the Israelites were set was brickmaking, the method, we may take it, being the same as it is to-day. First the mud is softened with water and kneaded by the hands or feet into suppleness.

Then sand or marl is added to prevent the bricks cracking in the process of drying, and straw is mixed with the soft material to bind it together. The moulder next takes a lump of this mixture and presses it into a mould, smooths it level on top, and then lifts the mould carefully off it. The same process is repeated with another lump until the flat space upon which he is working is covered with the wet bricks. There they are left for a few days in the sun until they are dry enough to be turned, and then they are stacked up until they are sufficiently hard to be used by the builders.

"It is by no means essential," says Professor Petrie, "to mix straw in the bricks, and most of the ancient and modern bricks do not contain straw. As the people demanded straw it is more likely that it was not for mixing in the brick, as that only adds to the labour of making a given number. But finely chopped straw, as from a threshing-floor, is very useful to dip the hand in to prevent mud sticking to it, also to dust over the ground, and to coat each lump of mud before dropping it in the mould, so as to prevent sticking at each stage, and to enable the work to go on quickly and easily. Thus the order, 'There shall no straw be given you, yet shall ye deliver the tale of bricks,' shows that the work would be slower and more difficult, owing to the lack of straw-dust coating; the demand would have no sense if it related to straw to be mixed with the brick."

The work of the builders was, perhaps, not such drudgery as that of the brickmakers, but the Egyptian

writers do not make a more attractive picture of it. "Disease," they say, "seizes upon the builder, for he is in draughts of air; he builds in slings; his hands are worn with labour; disordered are his clothes; for bread he eats his fingers."

According to Philo the Israelites were also employed in digging canals. A high mortality has always attended this type of labour in Egypt, even when the labourers were well fed and properly cared for. How much more then must this have been the case with the ill-fed slaves of early days, working in the pitiless heat of the day under the lash of the overseer. Herodotus credits Necho with having caused the death of 120,000 men in his attempt to re-excavate the ancient canal connecting the eastern arm of the Nile with the Red Sea, and 10,000 labourers are said to have perished in the construction of the Alexandria canal.

"All manner of service in the field," according to the Biblical account, was also demanded of the Israelites. The slaves who cultivated the land were entirely in the power of their masters, who could dispose of them as they liked, use them as they pleased. They were spoken of in the same terms with the cattle and the fields; regarded as part of the soil, to be bequeathed with it when it passed into other hands. Rameses II., for example, presented to the temple of Abydos "an appanage in cultivated lands, in serfs and cattle." They had no rights, little hope of ever recovering their liberty, and their labour was a day-long thing, without rest, until night brought them again to their wretched

mud hovels. If this is too dark a picture it is at least no darker than an Egyptian eye-witness himself gives : " The agricultural labourer passes his life among the beasts ; his clothes are heavy with weight ; going forth into the air, he suffers ; he is bastinadoed by a stick on his legs. When he seeks to save himself, shut against him is the hall of every house, bolted are the chambers."

Egyptian Children.

The Bible gives us no information about the boyhood of Moses, but the fact that he was brought up in the Egyptian fashion and trained " in all the wisdom of the Egyptians " makes it possible for us to reconstruct the early scenes of his life. Like other Egyptian boys, he probably went naked until he was three or four years old. We can imagine that his hair was shaved, according to custom, except for one lock on the right side of the head, which was worn in imitation of the young god Horus. He was well looked after in the apartments of his mother, which would be a portion of the palace buildings, and attended by her slave-women. And there he would have the usual toys of Egyptian children, balls made of leather or papyrus and stuffed with straw, models of various animals, jointed wooden figures worked by pulling a string, or fascinating and expensive creatures like the wooden cat preserved in the British Museum, which has crystal eyes and a movable jaw filled with very real-looking teeth.

If Moses had been the son of a poor man instead of

being the adopted child of a princess, he would doubtless have been sent at an early age to work in the fields or to learn a trade. The sons of the well-to-do were sent to school at about the age of four, and then commenced the tuition that their parents hoped would eventually fit them for occupying the high position of a scribe. "Set to work," they said to their sons, "and become a scribe, for then thou shalt be a leader of men. The profession of scribe is a princely profession, his writing materials and his rolls of books bring pleasantness and riches."

So the ambitious boy entered the "instruction house," the school, with his mind made up to rise to the coveted position of scribe, and to attain, perhaps, a place in the king's service. The foundation of his education in the school was writing. When he had learned the rudiments of the art he was given a passage of a moral and improving character to copy from some ancient authority, and his day's task consisted in writing three pages of this on papyrus or "white-washed boards, using a reed dipped in ink made of lamp-black." On the reverse side he sometimes did his sums, or made little drawings of various animals. Strict discipline was enforced, and good material was never spoiled by any sparing of the rod. For the maxim of the masters was that "the ears of the young are placed on the back, and he hears when he is flogged." Lessons were over for the day at noon, and then the children rushed off to their homes and their play "shouting with joy." (Erman.)

The game of throwing and catching a ball was a

favourite one among the girls, and we have pictures showing them mounted on the backs of their companions throwing the ball to each other, or occasionally performing a kind of juggling feat by keeping two or three balls in motion in the air at the same time. The boys had a special game in which they threw knives at a block of wood, and tried which could come nearest to the centre. They also had a weight-lifting contest, consisting in raising heavy bags of sand from the ground, and holding them at arm's length above the head. Swimming and dancing were, of course, also part of the education and amusement of Egyptian youth.

For boys who intended to make the army their career there was a military school known as the " Royal Stable for Education," and there the young cadet passed through the training necessary to fit him for a post in the Egyptian army, of which the highest branch was the chariot force.

After school came the university. The two chief seats of learning in Moses' time were the great ecclesiastical college at Hermopolis, half-way between Memphis and Thebes, and Heliopolis, about 20 miles north of Memphis. The most famous university was that attached to the Temple of the Sun at On (Heliopolis), and it is to this one that tradition assigns the training of Moses.

Among the subjects which Moses must have studied at On, if he was to become " learned in all the wisdom of the Egyptians," geometry was certainly one. Astronomy also, a science in which the Egyptians had made con-

siderable progress, must have had its place in the curriculum. Other branches of knowledge cultivated at Heliopolis included law, medicine, and literature ; but, as is to be expected in a place which was the centre of the sun-worship of the land, the chief object of study was religion itself. " The professors of the university were also the priests of the great temple," and in laying before the students the sacred books of their religion they had also to instruct them in its mysteries. They had to reveal to them, as Sir Gardner Wilkinson puts it, " that the various deities were mere emblematic representations of the One and Sole God ; for the priests who were initiated into, and who understood the mysteries of their religion, believed in one Deity only, and, in performing their adorations to any particular member of their Pantheon, addressed themselves directly to the sole ruler of the universe, through that particular form. Each form (whether called ' Ptah,' Amen, or any other of the figures representing various characters of the Deity) was one of His attributes ; in the same manner as our expressions, ' the Creator,' ' the Omnipotent,' ' the Almighty,' or any other title, indicate one and the same Being." According to Philo it was exactly this form of religious instruction that was imparted to Moses by his Egyptian teachers.

FIRST ACCOUNT OF MOSES' DIVINE COMMISSION.

(Exod. iii. 1–vi. 1.)

Pharaoh and His Court.

The insignia of the Pharaohs are traced back to a time when the Egyptians wore nothing but a girdle, and when it was considered a special distinction that the king should complete this girdle with a piece of skin in front, and adorn it behind with a lion's tail. But what length of time elapsed between this semi-savage state and the era of the "Divine Pharaoh" is not known. At some period of this evolution the various provinces of Egypt were united into a great Empire, just as the petty states of Germany were welded into a unity, and with this union there came to be associated those grandiose titles which all monarchs love to bear. Thus a king of the 13th dynasty proudly called himself "Horus, who united the two countries (Upper and Lower Egypt), the lord of the diadem of the vulture and of the snake, of abiding splendour, the golden Horus, souls of the gods, the king of Upper Egypt, and the king of Lower Egypt: Re of splendid life, the son of Re, Sebekhotep."

The king was of course distinguished from his subjects by his costume. Like them he shaved off both hair and beard and replaced them with artificial ones. Over his head he wore a head-dress somewhat resembling a judge's wig as seen from the front; behind, it fell down as a short pigtail. Attached to this head-dress

and over the brow was the URÆUS, the brightly coloured poisonous snake which was the special symbol of royalty, and was figured rearing itself up preparatory to the act of striking. On festive occasions a crown was worn. Other insignia were the crook, a whip, and a sickle-shaped sword. At a later period special importance was attached to the front of the royal skirt, which was covered with embroidered snakes. Under the New Empire the kings dressed more like their subjects (see art. EGYPTIAN DRESS AND FASHION, p. 53). Warlike Pharaohs, like the ex-Kaiser, affected a military garb.

Special titles were awarded to those whose rank permitted them to live near the king. Under the Old Empire the most important of these were "The Friend" and "The Well-beloved Friend." Under the New Empire the rank of "Friend" gave way to that of "Fan-bearer on the right hand of the King." This could also be given to ladies, and was considered the greatest possible honour.

The queen appears as a rule to have been of equal birth with her husband. She took her share in all honours. Unfortunately the monuments always treat her as an official personage, and therefore we know scarcely anything of what took place in the "rooms of the royal wife." After the death of her husband the queen still played her part at court, and as royal mother had her own property, which was under special management. Many of the queens had divine honours paid to them. The king possessed also a harîm. Some of the secluded were maidens of good Egyptian families; but

the majority were war captives. Little is known of the harîm life save that the inmates had to provide musical entertainments for the monarch.

"There was a pretty custom in the time of the Old and Middle Empire: the king allowed other boys to be educated at court with his own sons. Ptahshepses, who later became High Priest of Memphis, was brought up by King Menkare 'amongst the royal children in the great house of the king, in the room and dwelling-place of the king, and was preferred by the king before all the other boys.' When Menkare died, Shepseskaf, who succeeded him, kept him amongst the princes and honoured him before all the other youths. When Ptahshepses became a man, His Majesty gave him 'the great royal daughter Ma'tcha to wife, and His Majesty wished her to live with him rather than with any other man.' It was the same under the Middle Empire, for a monarch of Siut relates with pride how he had received swimming lessons with the royal children, and a high officer of the palace boasts that as a child 'he had sat at the feet of the king, as a pupil of Horus, the lord of the palace.' Another man relates: 'His Majesty seated me at his feet in my youth, and preferred me to all my companions. His Majesty was pleased to grant me daily food, and when I walked with him, he praised me each day more than he had the day before and,' he continues, 'I became a real relative of the king.' These last words are easy of explanation: the same honour was bestowed upon him as upon Ptahshepses—he received one of the daughters of the king for his wife." (Erman.)

The great throne on which the king sat when giving audience consisted of a canopy raised on decorated wooden pillars, under which were placed the brilliantly coloured seat and footstool. The design of the seat was such that it appeared to be carried by Asiatics and Negroes, while the Royal Sphinx, the destroyer of all enemies, was carved on either arm at the side. On the floor, and therefore under the feet of the monarch, were the names of the enemies he had conquered, and above, on the roof of the canopy, was arranged a frieze of snakes.

When the Pharaoh went out he moved amid the greatest pomp and splendour. "Two runners with staves hasten first to clear the way through the inquisitive crowd for the king's chariot. Following close behind them comes His Majesty drawn by fiery, richly caparisoned horses, with which the servants can scarcely keep pace. On either side is the bodyguard on foot, running; Egyptian soldiers and Asiatic mercenaries armed with all kinds of weapons; their badges are borne before them, and behind them the officers follow driving. After the king's chariot come those of his consort and of his daughters, two of the young princesses drive together, the elder holds the reins, while the younger leans tenderly on her sister. Behind them come six carriages with the court ladies, and on either side six more with the lords of the bedchamber. Runners and servants hasten along on both sides swinging their staves.

"A more splendid spectacle can scarcely be imagined

than this procession as it passed quickly by the spectators; the gilded chariot, the many coloured plumes of the horses, the splendid harness, the coloured fans, the white flowing garments, all lighted up by the glowing sun of Egypt." (Erman.)

It was considered a special honour to have personal intercourse with the Pharaoh, and courtiers watched jealously lest one should approach nearer to him than another. Great difficulties arose as to questions of precedence, and the one whose duty it was to range the princes in their respective places and appoint those who should approach the king was very fond of boasting how excellently such duties were performed. That one of the Pharaohs of the Old Empire permitted a noble to kiss his foot instead of the ground shows how strict was the etiquette. Under the New Empire it seems to have been out of fashion for the very highest officials to kiss the earth, though the custom continued with the lower ranks. It was also the custom to greet the king with a short psalm when they "spoke in his presence" (it was not etiquette to speak to him), and a long and extravagant preamble was often thought necessary before getting to business.

The Land of Goshen.

When the Israelites entered the land of Egypt, towards the end of the Hyksos rule, they were allotted a district in the north-east of the Delta, on the side nearest Canaan, and farthest removed from the native

population. Whatever they might be to the Egyptians, it is clear that shepherds were no abomination to the Pharaoh of the time, for he placed Jacob and his sons in what he calls "the best of the land," a district which appears to have been his own private domain, and which is elsewhere spoken of as the "great estate of the Pharaoh." More than that, he invited Joseph to select from among his kinsfolk certain likely men, and make them "rulers" over the king's cattle. This, in itself, was no slight honour, and also, it must be added, responsibility, for the royal cattle of Egypt had as much careful attention given to them as racehorses receive at the present day, and everything relating to them was noted, and duly reported, in much the same way.

The original settlement of the Israelites is believed to have been at the west end of the modern Wady Tumilat, where it opens out into the fertile tract of land embracing the villages of Saft-el-Henneh, Belbeis, and Tell-el-Kebir. The land lying within the triangle formed by these three villages corresponds to the Biblical Land of Goshen, but it is probable that the Hebrews did not keep narrowly within these boundaries, but made the district rather a centre from which they spread west and south in search of pasture for their flocks and herds.

"The modern tourist in Egypt who lands at Port Said, instead of at Alexandria, and travels to Cairo by the eastern route, is well repaid for the little extra expense and time involved in the journey; for he passes

through districts, towns, and villages incomparably more interesting than those through which the more direct railway runs. From Port Said to Ismailia the line skirts the great waterway of Lesseps, and from the latter town, turning sharply to the right, strikes west into the narrow valley richly nourished by the Sweet-water Canal, which from the fourteenth century before the Christian era carried the fertilizing Nile flood into this district. It was the course of this canal which, after centuries of neglect, the great French engineer followed and reopened in many places, when he constructed the present conduit for traffic, and for the supply of fresh water to Ismailia and Suez. The appearance, therefore, of this region—a thin line of brilliant green, flanked, on either side, by an arid and tawny stretch of desert sand, above which rise the low plateaux of ancient river cliffs—is exactly such as was familiar to many an ancient Egyptian as well as to the Israelite of the bondage. Known now as the Wady Tumilat this valley runs due west for about forty miles, before it opens wide upon the rich fields of the Eastern Delta.

"The fascination of the district is great; for here within its narrow confines the *corvées* of Israelites endured the galling experience of forced labour, when building the two 'treasure-cities' of Pithom and Raamses, and down its weary length they streamed to the great muster at Succoth, prior to their final departure for the desert. After leaving Ismailia, and before we reach the little station of Mahsame—the

Arab variant of Raamses—which sweeps us back in memory to the times of ancient Israel, although it is not the site of the 'treasure-city' of that name—we pass the mounds of Tell-el-Maskhuta to the south of the railway and on the far side of the canal, where Naville in the year 1883 identified, beyond all question, the site of Pithom.

"Farther on, and still to the south, is Tell-er-Retâbeh, which Petrie, as the result of explorations carried out in 1905–6, claims to have determined to be the site of the long-sought second treasure-city of Raamses; and then our memories are brought back to England's share in Egypt's prosperity, when farther on we pass Kassassin and Tell-el-Kebir, the latter with its little, well-kept cemetery by the rail-side, where the English who died in the battle rest beneath some shady trees. Here the valley opens wide to embrace the broad plains of Goshen, and here, too, an exquisite scene of Eastern pastoral life begins. The green fields of beans and bersim are dotted with the industrious fellaheen; the shaduf and sakkieh creek and hum their not unmelodious song; strings of camels, herds of goats, black and grey water-buffaloes, graceful lebbek trees, feathery tamarisks, and waving palms, complete a picture of pastoral charm. Some miles from Tell-el-Kebir we reach the little station of Saft-el-Henneh, again a scene of Naville's labours, the mounds which he has identified as the site of the city of Pi-Sopt, the ancient capital of the surrounding district of Kesem—Geshem, or more familiarly Goshen." [1]

[1] L. E. Steele, in *The Irish Church Quarterly*, i. 123.

In these days Goshen is still one of the most beautiful and productive parts of Egypt, supporting large herds of cattle, and with luxuriant palm groves. It produces many of the things for which the hearts of the Israelites pined during their wilderness wanderings: cucumbers and melons, leeks, onions, garlic, and fish. But there is no doubt that the fertility of the whole of this north-eastern portion of the Delta was much greater at the time of the Oppression.

In proof of this we have the letter of an Egyptian official of that period describing the beauties of Zoan, the modern San el Hagar, 30 miles to the north of Tell-el-Kebir. San and its neighbourhood, now a desolate, sandy tract, are spoken of in these glowing terms: "Its fields are full of good things, and life passes in constant plenty and abundance. It has a daily market. Its canals are rich in fish: its lakes swarm with birds: its meadows are green with vegetables: there is no end of the lentils, and melons which taste like honey grow in its irrigated fields. Its barns are full of wheat and dhourra, and reach as high as heaven. Onions and leeks grow in bunches in the enclosures. The vine, the almond-tree, and the fig-tree grow in the gardens. There is plenty of sweet wine, the produce of Egypt, which they mix with honey. . . . Fruits from the nurseries: flowers from the gardens: festoons from the vineyards: birds from the ponds, are dedicated to the feasts of King Rameses. . . . On the day when Rameses II.—the war-god Muth, on earth—came to the city they stood at their doors with branches of flowers

in their hands, and garlands (on their heads). All the people were assembled, neighbour with neighbour, to bring forward their complaints. Girls trained in the singing-schools of Memphis filled the air with songs. The wine was delicious: the cider was like sugar: the sherbet, like almonds mixed with honey. There was beer from Galilee (Kati) in the port: wine from the vineyards: with sweet refreshments from Lake Sagabi: and garlands, from the orchards. They sat there with joyful heart, or walked about without ceasing. King Rameses Miamun was the god they celebrated thus." Zoan was probably the seat of the court when Joseph's brethren came to Egypt, and the Hyksos ruler to whom Jacob was introduced, Apepi, the Apophis of the Greeks.

We can imagine the Israelites in the Land of Goshen as a small band of settlers, numbering some five to six thousand souls, preserving their old pastoral mode of life, unaffected, in the main, by the civilization of Egypt, as by its religion. Their tranquil nomadic life might have gone on undisturbed by the Egyptians, if the fear had not arisen that they might assist the enemies of Egypt in the case of another Asiatic invasion; and it was that fear that led to their being drawn from their herds and their flocks to become bondmen of Pharaoh, tillers of his soil, and builders of his defences and store-cities.

NOTE.

Exod. 3^{13} "*What is his name?*"—In ancient times every deity had his own personal name, and only if this name were known could he be approached.

The Second Account of Moses' Divine Commission.
(Exod. vi. 2–vii. 13.)

The following articles bear upon this section :

Egyptian Slavery, p. 57.
Pharaoh and his Court, p. 67.
The Rite of Circumcision, p. 191.

THE FIRST NINE PLAGUES.
(Exod. vii. 14–xi. 10.)

The Plagues of Egypt.

The first plague appears to have been an intensification of a natural phenomenon, for towards the end of June, when the Nile begins to rise, it is turned into a dark red colour owing to the marl which it brings from the Abyssinian mountains. It is then called "The Red Nile" by the natives in contra-distinction to the "Green Nile" when it is filled with decaying vegetable matter. In both conditions it is very unwholesome. This is considered a more probable explanation than that the name is due to an optical illusion such as is described in 2 Kings 3^{22-23} : "And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water over against them as red as blood : and they said, This is blood ; the kings are surely destroyed, and they have smitten each man his fellow."

The second plague of frogs would be the natural sequence. In fact each year in Egypt the inundation

of the Nile brings innumerable frogs, and plagues of these creatures are not unknown in modern times. The mass of dead frogs collected in heaps (Exod. 8^{14}) would lead to the breeding of innumerable insects.

Considerable difference of opinion exists as to the exact character of the insect referred to (the Lice of Exod. 8^{16-18}). Many favour the mosquito. Perhaps it was the sand-fly (*Phlebotomus papatasii*) which came into prominence in the recent war. This little insect inhabits the "dust of the earth," and its bite is not only very irritating but produces a special form of fever. It is very common in Egypt.

Flies are still a terrible scourge in Egypt, and one of the potent carriers of disease. These pests feed on excreta for their proteid, which they must have in a predigested state, and they rely on human food for their sugar. As excreta abound in microbes the flies' crops are masses of infection. Moreover the fly regurgitates the contents of its crop, and frequently drops it, especially if disturbed, and direct contagion results. The hairy, padded feet also afford a carrying mechanism for microbic spread. The fifth and sixth plagues of murrain and boils respectively would therefore be easily accounted for. Cattle plagues still occur in Egypt and cause enormous mortality, one in 1842 killing 40,000 oxen, while boils, ophthalmia, Oriental sores, and such-like infections of an allied nature are terribly prevalent even to-day, the natives being quite ignorant how to take sanitary precautions. These diseases are spread chiefly by flies.

The seventh plague, that of the storm and hail, starts a new sequence. Thunderstorms are frequent accompaniments of hail in the East, and the hailstones may be so large as to endanger life. These storms are not common in Egypt, and the occurrence of one would be a very marked event. The plague of locusts and the ninth plague, that of darkness, are in the same sequence, for locusts depend upon the wind for their migration, and the darkness of the ninth plague is probably the well-known HAMSIN or sandstorm which causes such terrible distress in the desert. This produces a blackness deeper than a London fog, while the air is so hot and full of dust that men can hardly breathe in it. Three days is the normal duration of this condition (Exod. 10^{22-23}).

THE LAST PLAGUE AND THE PASSOVER.

(EXOD. xii. 1–xiii. 22.)

THE FEAST OF THE PASSOVER.

The origin of the Hebrew Passover rite was certainly earlier than the time of the Exodus. It seems indeed to have been a recognized festival of the nomadic period, and to have been retained from the days of the shepherd wanderings. In J's account (Exod. 12^{21}) it is spoken of as "the passover," as if it were an institution with which the Israelites were perfectly familiar, and no directions are given as to the place of the sacrifice or the manner of its performance. It has also to be

noticed that the Israelites had frequently asked permission from Pharaoh to make a three days' journey into the wilderness in order that they might offer sacrifice, and that, although their request was not granted, there is no suggestion that it was regarded as an innovation or anything out of the common. Evidently they were accustomed to hold an annual festival at this time, and the three days' pilgrimage suggests that they attempted as far as possible to reproduce the conditions under which the ceremony had its origin.

"In dealing with His chosen people God did not invent a new rite or ceremonial at every stage of His progressive revelation to them; but He took a rite with which they were already familiar and gave to it a new and deeper significance in its new use and relations." The Passover retained its character of a pastoral festival; but it also obtained a new sacredness and value as a commemorative ceremony of the greatest event in the history of the people—their deliverance from Egypt.

The commonly accepted meaning of the Hebrew word *Pesach* is that which we have in our translation "Passover"; but it has also been suggested that it may be derived from a root meaning "to be propitiated," and a certain colour is given to this view by the fact that the two main features of the rite were the sprinkling of blood on the houses and the eating of a common meal, which suggests that it was a propitiation sacrifice. In the common meal communion with the Deity was renewed, and the sprinkling of the blood was performed as a protection against disease or misfortune.

In his book on *Primitive Semitic Religion To-day* Dr. Curtiss gives numerous instances among the modern Semites of the use of sacrificial blood to avert calamity. Among the examples he gives there are several from Kerak on the east side of the Dead Sea. "When the people," he says, "go into the country to cultivate the soil, they often live in caves near the harvest-field. Before taking up their abode in a cave they offer a sacrifice to the spirit of the cave by cutting the animal's throat at the entrance. They use some form of invocation when they do so, and pour the blood of the sacrifice upon the ground." In the same way, when a newly married couple take up their residence in a house it is customary to take a goat or sheep upon the flat roof and cut its throat so that the blood runs down over the lintel. The idea of the custom is evidently to propitiate the local jinn, and so prevent misfortune falling upon the occupants of the house.

On the eve of the Exodus the Israelites were commanded to put blood upon the lintel and the two side posts of the door, so that the Lord's people might be distinguished from the Egyptians, and their homes spared. "When he seeth the blood . . . the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Exod. 12^{23}). "The figure employed here is of a sovereign accompanied by his executioner, a familiar figure in the ancient East." Where there was the sign of blood safety was guaranteed, but where there was no sign the executioner was sent to perform "his mission of

judgment." It was on the 14th of the month Abib (March 21–April 20, the month of green corn) that the Passover took place. After the Exile this month received the Babylonian name Nisan. From the time of the great event of the Exodus the Calendar began afresh, and the month of Abib was regarded as the first month of the ecclesiastical year.

In its original institution the Passover was separated sharply from the Feast of Unleavened Bread which followed it, commencing on the 15th, and ending on the 21st of the month, but both came in time to be treated as one. It is, as one might expect, in the account of P that we have the fullest detail regarding the celebration of the Passover. On the 10th day of Nisan the head of each family selected from the flock a male lamb or goat one year old and without blemish. It was kept till the 14th, the interval of four days being later explained as a reference "to the four generations that had passed after the children of Israel went down into Egypt," and on the evening of the 14th, probably between the first sign of approaching sunset and darkness, which was supposed to be complete when "three stars became visible," the Passover lamb was sacrificed and its blood applied to the doorposts and lintel of the house. The entrails were then taken out, cleaned and replaced, and the animal was roasted whole. In the case where the family was too small to eat the animal at one meal a neighbour might be invited to join in the meal. It was eaten with unleavened cakes and bitter herbs, and to prevent the sacrifice being

profaned any flesh that remained was "burned with fire." Those who partook of the meal did so "with loins girded," their long outer robe gathered up under their girdle so as to leave the limbs free, with staves in their hands, shod and ready for a journey.

The Feast of the Passover, however, did not long retain this form. Three important changes appeared almost immediately. In the first place the Passover in Egypt had been of a private domestic character; but during the journey in the wilderness it became a sanctuary feast at which all males appeared in the place chosen by the Lord. Secondly, the use of unleavened cakes was originally prescribed for the one night only; but later it was ordered for the whole seven days. The 15th Abib, the day on which the Israelites set out on their journey, was kept as a day of holy convocation. And, lastly, on the 16th, "a sheaf of the first fruits of the harvest was waved before the Lord," thus linking up the Passover ceremony with the harvest festival.

After the Egyptian Passover the next record we have of the keeping of the feast is in the desert in the second year of the Exodus (Num. 9^{1-5}). It is mentioned again when Israel had entered Canaan and was encamped at Gilgal (Josh. 5^{10}). There is silence then until the reign of Solomon, where we have one mention of the feast (2 Chron. 8^{13}), and another in the days of Hezekiah (2 Chron. 30^{15}). The latter is remarkable for the fact that the feast was duplicated, and that the rule as to ceremonial cleanness was neglected by

the people. Josiah kept the Passover in Jerusalem (2 Chron. 35), and after the captivity a Passover is recorded in the time of Ezra (Ezra 6^{19}).

For so important an event as the Passover great preparations had to be made. During the month preceding the Feast the labours in connexion with it had already begun, including the repair of the roads and bridges that would be used by the pilgrims on their way to Jerusalem. Graves and sepulchres outside the city were whitened to prevent the pilgrims contracting ceremonial uncleanness through accidental contact with them. It is this picture that Jesus has in His mind when He likens the Pharisees to "whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness."

Two weeks before the Passover, according to Edersheim, the tithing of the flocks and herds took place, and the treasury chests in the temple were publicly opened and emptied. After sunset on the evening of the 13th Nisan the final preparations were begun. All leaven had to be removed from the house, and the head of the family (after pronouncing the formula, "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy precepts, and commanded us to remove the leaven") began his careful search through the house, and gathered together all that he found against the hour of twelve on the 14th, when the leaven had to be destroyed. In Galilee no work was done in the forenoon of the 14th, but in Judæa

work was permitted up to midday, provided that it meant only the carrying on of work already commenced. That there might be no mistake in the carrying out of the ordinance regarding the disposal of the leaven "two desecrated thank-offering cakes were exposed on the roof of the temple portico, and when the time came to abstain from leaven (ten o'clock) one of the cakes was removed; when the other was taken away (before twelve o'clock), the people knew that they must now destroy all the leaven."

On Passover eve the daily evening sacrifice was offered earlier than the usual hour of 3.30 p.m., and the sacrifice of the Paschal lamb took place very shortly afterwards, between the hours of three and five o'clock. The ordinance regarding the lamb was that it must be free from all blemish, and not less than eight days nor more than one year old. Each lamb served as a sacrifice for a small company of people whose numbers had not to exceed twenty nor fall below ten. As the hour of sacrifice arrived, the representatives of each company brought the lamb with them to the temple. They entered the court of the priests, and when the court was filled the gates were closed.

When the lamb was slain the priests sounded a three fold trumpet-call. All the temple priests were on duty. They stood in two rows leading up to the base of the altar of burnt-offering, the priests in the one row having golden bowls in which to catch the blood of the sacrifice, and those in the other row holding silver bowls. When each Israelite killed the lamb of his sacrifice the priest

beside him caught the blood in his bowl and passed the bowl on to the next priest, receiving an empty one in return, and the priest beside the altar, when the bowls containing the blood reached him, "jerked it in one jet at the base of the altar." While the ceremony was going on the Levites chanted the Hallel (Ps. 113–118). The sacrifices were then suspended on hooks on the walls; the lamb was skinned, the entrails were removed and cleansed, and a portion of the fat was salted and offered by the priest on the altar of burnt-offering. With this the sacrifice concluded. The sacrificial lamb was taken from the temple, and preparations were made for the Paschal Supper.

The lamb was roasted whole according to the ordinance that not a bone of the Paschal lamb was to be broken, and that it was not to be sodden with water. It was roasted on a spit of pomegranate wood; served up entire, and all of it consumed at the one meal. The other "elements" of the meal were: 1. Wine sufficient to provide four cups for each person, as enjoined by tradition. 2. Unleavened cakes. 3. The Chagigah, a voluntary peace-offering which the Mishna permitted to be offered if the Paschal day fell on a week-day, or if the Paschal lamb was not considered sufficient to satisfy the numbers at the feast. 4. Bitter herbs, such as chicory, or endive, horse-radish, lettuce, water-cress, and horehound. 5. Charoseth, a sauce made of dates, raisins, apples, almonds, and cinnamon. 6. Salt water or vinegar.

The following order was observed in the celebration

of the Paschal Supper. The head of the family took in his hands the first cup of wine, pronouncing the benediction, "Blessed art Thou, O Lord our God, King of the Universe, Creator of the fruit of the vine." The cup was then drunk by all, and the participants washed their hands. The president of the feast then took some of the herbs from the Paschal table, and dipping them in the salt water ate and distributed them to all. The dishes were next removed from the table, and this was the prelude to an explanation of the meaning of the supper, introduced generally by the son of the house asking, "Why does this night differ from all other nights? For on all other nights we eat leavened or unleavened bread, but on this night only unleavened bread? On all other nights we eat all kinds of herbs, but on this night only bitter herbs? On all other nights we eat meat roasted, stewed, or boiled, but on this night only roasted? On all other nights we dip (the herbs) only once, but on this night twice?"

The father explained in answer that the feast was called the Passover because God passed over the blood-sprinkled houses of His people in Egypt, that the unleavened bread meant that they were delivered in haste out of Egypt, and that the bitter herbs were used because the Egyptians embittered the life of Israel in Egypt. He also related the story of Israel from the days of the Exodus up to the giving of the Law at Sinai. The Paschal dishes were now brought back, and when the second cup of wine had been drunk they again washed their hands and partook for the first time of one of the

unleavened cakes. Pieces of this cake with some of the bitter herbs between them were dipped in the sauce (charoseth) and distributed among the company. With the eating of the bitter herbs the second part of the service ended. The Paschal lamb, the unleavened bread, and the Chagigah were eaten; the third cup, "the cup of blessing," was brought forward and thanks offered, and lastly the fourth cup was drunk, the second portion of the Hallel sung (Ps. 115–118), and with the singing and two short prayers the service was brought to a close.

CROSSING THE RED SEA.

(Exod. xiv. 1–xv. 21.)

The Exodus.

The assumed starting-point of the Israelites in their departure from Egypt was the store-city Raamses, or more correctly Rameses, which Petrie identifies with Tell-er-Retâba, 10 miles west of Pithom. From this point the Israelites passed Succoth, the Egyptian Thukke, and proceeded eastwards along the fertile Wady Tumilat in the direction of Lake Timsah. The theory generally supported by modern authorities is that the crossing of the "Sea of Reeds" took place at some point between Lake Timsah and the Bitter Lakes.

Near the north end of the Gulf of Suez there extends for a distance of some 10 miles a sort of marshy lagoon; beyond this to the north-west lies the 25-mile stretch of

the Bitter Lakes, which, before the opening of the Suez Canal, were comparatively shallow salt marshes. Eight miles of sand-dunes intervene between the Bitter Lakes and Lake Timsah (the "Crocodile Lake"), a reedy swamp 5 miles long by ½ to 2 miles broad. An examination of the physical features of this district has shown that at the period in question the waters of the Red Sea probably extended as far north as Lake Timsah. The ground south of the lake is lower than the Red Sea, and there are deposits of Red Sea shells to be found there. M. Naville and others believe that the Israelites crossed by what was then a shallow neck of water "liable to be driven back under an east wind," connecting Lake Timsah and the Bitter Lakes.

After their passage through the sea the Israelites turned southwards to Marah, identified with the bitter spring in the modern Wady Hawwarah. Thence they came to Elim, which is located in the Wady Gharandel, two hours' journey beyond the Wady Hawwarah. Leaving Elim they encamped by the Red Sea at a place believed to be at the mouth of the Wady Taiyibeh. The Wilderness of Sin has been identified with the "broad and long flinty plain" on the coast some 10 miles beyond Wady Taiyibeh. The sites of Dophkah and Alush are very uncertain. Rephidim has been conjectured to lie in the Wady Feiran. It was for the possession of this fertile strip of country that the battle with the Amalekites was fought. There is no more beautiful place in the whole peninsula than the Wady Feiran with its luxuriant vegetation, its palms and sidr trees,

the clear sparkling water of its shallow stream that broadens out here and there into a miniature swamp, fringed with reeds and the fairy-like bushes of the tarfa. It was probably in the shelter of the high cliffs that wall in the Wady Feiran that the Amalekites gathered their forces together against Israel.

From Rephidim the Israelites came to the "Wilderness of Sinai," which, if the peak Jebel Musa is Sinai, must refer to the plain er-Rahah, about 2 miles long and ½ mile broad, which lies to the north-west of Jebel Musa. This plain is some 5000 feet above the sea and 3000 feet above Feiran. Jebel Musa ("Moses" mount) is in the centre of the mountain wedge, and towers to a height of 7363 feet. "The mountains consist chiefly of granite or porphyry, and sandstone, which give a rich and varied colouring of red, grey, lilac, purple, etc., to the landscape." Jebel Musa itself is composed mainly of red or pink syenitic granite. The summits of this range are devoid of all vegetation, but farther down the slopes the hardy plants of a dry soil find precarious footing, and an occasional patch of grass is seen. "Between December and May sudden and violent rain- and thunder-storms are apt to burst over the peninsula, giving rise to highly destructive floods which sweep down the valleys in torrents 10, 20, or even 30 feet deep, carrying away with them, not trees only and cattle, if they happen to be in their way, but huge boulders, and often completely altering the face of the Wady." It was in this rather forbidding region that the Israelites completed the first stage of their long desert discipline.

The number who took part in the Exodus is given as "about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle" (Exod. $12^{37.38}$). The statement of numbers here has always been felt to be a serious difficulty, but a solution has been advanced by Professor Petrie which is accepted by many modern authorities. He points out that the word "alâf," which means "thousands," has also the meaning of "groups" or "families." In the census of Numbers 1 and 26 the "alâf" has been given as "thousands," where he believes it should be translated "families." Thus the statement in words—thirty alâf two hundred people—should be read as thirty families, two hundred people, the two hundred people being the numbers of individuals in the thirty families. By this interpretation the first census of Numbers gives a population of 5550 people—a very likely number to have come out of the Land of Goshen, which up to recent times supported a population of Bedawîn, living as the Israelites must have done, that numbered not more than 4000 inhabitants.

The Egyptian Army.

The Egyptian is not warlike by nature, and neither in the Middle Ages nor in modern days has he proved himself to be a fighter. So far as one can gather, the Egyptian of ancient history had as little of the heroic stuff in his composition as has his modern descendant

in the Delta. Strabo, indeed, describes the Egypt of the Græco-Roman period as a "peaceful country from the beginning of time," and its inhabitants, though numerous, as unwarlike and easily kept in order by a small Roman force. There was, however, one period in which Egypt appeared in the entirely new character of a great military power. This transformation took place under the New Empire, and was due to the long training of the years of conflict with the Hyksos domination. "Having thoroughly learned war, and having perceived the enormous wealth to be gained by it in Asia, the whole land was roused and stirred with a lust of conquest, which was not quenched for several centuries. The wealth, the rewards, and the promotion open to the professional soldier were a constant incentive to a military career, and the middle classes, otherwise so unwarlike, now entered the ranks with ardour." [1]

There had been up to this time nothing that could be called a national army. Under the Old Empire the army had consisted of a feudatory Militia drawn from the various nomes of the kingdom, and under the leadership of their respective lords, or monarchs. To this must be added a certain number of men from the temple estates, and a small force of mercenaries from Nubia. In the 12th dynasty there also appears a class of apparently professional soldiers, who are called "followers of His Majesty." These acted as garrison troops, and were placed in companies of 100 men in the palace and in the various strongholds of the

[1] J. H. Breasted.

kingdom. Inadequate as this force would have been in the troubled days of the New Empire, it was sufficient for the needs of the time, for Egypt had no serious opposition to fear from its Nubian and Bedawîn enemies, and war was little more than the countering of Arab razzias and the conduct of similar predatory expeditions into the territory of the enemy.

The long war with the Hyksos, however, had built up a new army in Egypt. War had become a serious matter. The science of strategy was now studied for the first time, and the whole army organized on a new basis. In addition to the old Militia there was a large standing army, divided into two corps, one in the Delta, and one in the upper country. The natives were called up by classes, and the complete levy of those liable to conscription would have put a total of more than 100,000 men in the field; but it appears that a general levy was never ordered, and that rarely more than 20,000 were on active service at any particular time.

The infantry was divided into troops of the line and light troops; the former carried a moderately sized shield, rounded at the top, and were armed with spears, 5 feet long, and, occasionally, with axes, daggers, and curved swords. Regiments of light infantry were composed largely of the famous Egyptian bowmen, who had mastered the art of archery fire by volleys, and whose skill soon became famous throughout the East. The regiments of spearmen and archers bore the names of various Egyptian gods. Thus we find

that Rameses II. on his second campaign took with him the regiments of Ra, Ptah, Amon, and of Sutekh. It seems that Rameses II. introduced a coat of mail, or of some thickly wadded material, and a helmet, for the greater protection of the soldiery. Hitherto the upper part of the body had been unprotected.

It was to the Hyksos that the Egyptians were indebted for another branch of the army, the chariotry, which played the part of the cavalry of our day. When they had mastered the construction of the chariot, the chief quality which the Egyptians aimed at in building them was lightness. As a result, while they were swift, their chariots were at the same time easily overturned, and to keep his balance the charioteer stood astride the front of the chariot with his left foot braced on the pole. The Egyptians placed only two men in the chariot; one fought with bow and arrows, or with darts, while the other drove the chariot. Like our cavalry, the chariot-force was the fashionable branch of the army, and was recruited mainly from the highest families in the land. Rameses II. and Rameses III. had their own sons as "chief charioteers of His Majesty."

In the event of war the various classes were called up, and arms were issued from the royal arsenals. This was followed by the distribution of rations. "The soldiers, each carrying a small linen bag, came up in squads before the commissariat officers, and each received his own allowance." On the march through the enemy's country skirmishers were thrown out in advance of the infantry, who marched in four columns,

the officers at the rear, and the chariot-force was arranged on the flanks. In battle the heavy infantry held the centre, the chariots as before were massed on the flanks, and the light troops, in advance, began the action by flights of arrows. When the bowmen and the slingers had made an impression on the ranks of the enemy the spearmen were then thrown into the attack, and the chariots were launched at full speed against the enemy. The first object of the chariot-attack was to break down the resistance of the similar arm in the opposing force, and when that had been accomplished attention was turned to the breaking through of the ranks of the infantry. Of the spoil gained in a successful engagement each man was awarded a share according to his rank and services.

THE FIRST JOURNEYINGS.

(Exod. xv. 22–xvii. 16.)

Manna.

The manna which is found to-day in the Peninsula of Sinai resembles the manna described in the Pentateuch. It is the sweet juice of the tarfa, a species of tamarisk, and it exudes in summer by night from the trunk and branches, forming small, round, white grains which partly adhere to the twigs of the trees, and partly drop to the ground ; in the early morning it is of the consistency of wax, but it is soon melted by the sun's rays, and later in the day it is absorbed by the earth and

disappears. A fresh supply appears each night during June and July. The Arabs gather it in the early morning, boil it down, strain it through a coarse cloth, and keep it in leather skins. Its taste is agreeable, somewhat aromatic, and as sweet as honey. The Arabs pour it like honey over their unleavened bread. In a cool place it keeps for a long time, and the monks of the Sinai Monastery store samples of it which they sell or give to travellers and pilgrims. It softens in the heat of the hand, and consists almost entirely of sugar. It is found only after a rainy spring, and hence sometimes fails altogether. About 500 to 600 pounds are yielded annually by the Peninsula.

The manna described in the Pentateuch was flaky, small, and white (Exod. 16[14. 31]), and resembled the seed of the coriander plant (Exod. 16[31], Num. 11[7]). It could be ground, and was stewed or baked (Exod. 16[23], Num. 11[8]). The taste is compared to that of honey wafers (Exod. 16[31]) or oil (Num. 11[8]). It was gathered fresh each morning, for if exposed to the sun it melted (Exod. 16[21]); if kept overnight it went bad (Exod. 16[19f.]). It was likened to bdellium (Num. 11[7]), which was a resinous exudation.

The later Jews taught that the taste of manna was whatever an individual desired it to be, and that it was to be the food of the elect in the future Messianic kingdom.

LEGISLATION IN THE WILDERNESS.

(Exod. xviii. 1–27.)

The Peninsula of Sinai.

The Sinaitic Peninsula, on which the Israelites entered after they escaped from Egypt, and which was for so long the scene of their wanderings, is a curious combination of desert tableland in the north and crowded mountain peaks in the south. It projects wedge-like into the Red Sea, dividing the water into two long tongues, the gulfs of Suez and Akaba ; and within itself the same wedge formation is repeated by a vast desert plateau, called the Badiyet et-Tih, or Wilderness of the Wanderings, which drives its way south into the Peninsula, covering two-thirds of the total area, and ends in a long limestone wall, 1000 to 2000 feet in height, overhanging the sandy plains of Er Ramleh. The average elevation of this plateau above the Mediterranean is about 2000 feet.

It is a dull monotonous region, this desert of the Tih, practically devoid of water, and therefore of vegetation, throughout the greater part of the year. The wadys, however, preserve a certain amount of green life, and for a short time after the rains of January and February this region produces a coarse grass which withers when the great heat comes. The Wilderness of the Wanderings does not altogether fulfil the general conception of what a desert ought to be, for here sand is almost the exception. The traveller is for the most part upon hard,

bare ground, sometimes presenting "a compact white surface, smooth as a bowling-green," or, in other places, for stretches of as much as 10 miles, hard as rock and strewn with broken flints.

There are a few springs in the larger wadys, but even here water is difficult to obtain, and the Bedawîn themselves are often hard put to it in the summer to find sufficient for their needs. The Wady el Arish, the "brook of Egypt" mentioned by Isaiah (27[12]) as forming the ideal frontier of Palestine in the south, takes its rise at the southern end of the Tih, and has a course of about 150 miles northwards to the Mediterranean. During the rains it is for a short space full of water, but generally it is practically dried up.

Beyond the wedge of the Tih, to the south, south-east, and south-west of the Peninsula, is a region of a totally different kind. Here the mountains crowd in upon each other in a huge confused mass, separated from the limestone escarpment of the Tih by a belt of comparatively level country, which begins on the west with the Ramleh plain, and continues eastwards through the Wady Zelegah and Wady el Ain, a distance of about 100 miles. The Arabs have one name for the whole of this mountainous region: they call it et-Tur (the Mountain), and so closely are these lofty and rugged mountains set together that they have all the appearance of being a single mass with many peaks. Jebel Musa, almost exactly in the centre, rises to a height of 7363 feet; Jebel Katarina, 2 miles to the south of it, is 8536 feet; and Jebel Serbal, 20 miles to the north-west, 6734 feet.

The granite, or porphyry, and sandstone of which the mountains are formed produce a rich variety of colour, with red and dark green the predominant hues, and intermingled streaks of brown, grey, and purple. The upper heights are generally stripped of all vegetation, and over the lower slopes a few scanty shrubs throw a thin veil of green. "They are the Alps planted in the desert and therefore stripped of all the clothing which goes to make up our notions of Swiss or English mountains, stripped of the variegated drapery of oak, and birch, and pine, and fir, of moss, and grass, and fern, which to landscapes of European hills are almost as essential as the rocks and peaks themselves."

Between the hills run the narrow clefts of the wadys that the rains of early spring turn into raging torrents, spreading from bank to bank, and anything from 10 to 30 feet deep. But their fury is quickly spent, and they shrink again to little trickling streams, or dry up entirely in the summer drought. They have their vegetation, however, even when the water has ceased to run in their channels, and each wady seems to have some particular variety of tree or shrub that distinguishes it from another, and from which it gets its name. "One wady is named 'the Father of fig-trees' (Wady Abu-Hamad) from its producing that fruit; another 'Wady Sidri,' from its bushes of wild thorn; another 'Wady Sayal,' from its acacias; another 'Wady Taiyibeh,' from the 'goodly' water and vegetation it contains."

In comparison with the desert of the Tih the southern region is almost well watered. At Ayun Musa, the

" Springs of Moses," 9 miles below Suez, the first halting-place on the traditional route of the Israelites, Robinson counted seven fountains, several of them mere recent excavations in the sand, in which a little brackish water was standing. Others were older and more abundant, but the water was dark-coloured and brackish. About twenty stunted palm trees grew round about them, and a patch of barley was irrigated from the fountains.

Forty-seven miles south-east of Ayun Musa lies Hawwarah, which has been suggested as the site of Marah. Palmer writes of this oasis : " It is a solitary spring of bitter water with a stunted palm tree growing near it, and affording a delicious shade." The quality of its water varies, he says, at different times, and sometimes it is not only drinkable but palatable. Seven miles further Elim is reached, in the Wady Gharandel, where there are thickets of green tamarisks and feathery palms, " beds of reeds and bulrushes, with a gurgling brook and pools."

From Elim the Israelites journeyed to Rephidim, in the Wady Feiran. This is the most fertile spot of the Peninsula, watered by a stream " about 9 inches square which flows out of the rock and then wanders down the valley, sometimes flowing beneath the surface, or again, springing up, continues as a tiny stream, or broadens out into a little swamp." Vegetation and trees of all sorts clothe the sides of the valley, and an infinite variety of fruits is produced including dates, cucumbers, and melons.

Leaving Rephidim after their victory over the Amalekites, the Israelites travelled slowly through the

Wady-es-Sheikh, which runs due east and west, and so came to the plain of er-Rahah, "the palm of the hand." "It lies outspread from north to south about 2 miles long and ½ mile wide, nearly flat, and dotted over with tiny shrubs. On either side are mountains far higher than the loftiest mountains in Britain, composed of black and yellow granite, and at the end, blocking the southern extremity of the plain, rises the sheer precipice of Sinai, the mount of God." On the north-eastern slope of the huge oblong mass of Sinai (which now bears the general name of Jebel Musa, "Moses' Mount"), there are four excellent springs, and the abundant supply of water must have made this district a favourite resort of the nomadic peoples during the heat of summer. At the Convent of St. Catherine also, which lies in the valley immediately beneath, there are two good wells.

Hazeroth, if it be, as seems probable, the modern Huderah, 40 miles north-east from Sinai, is also an oasis frequented by the Bedawîn. There is a palm grove in the wady and a fountain whose waters serve to irrigate the patches of corn grown by the Arabs. From Hazeroth the tribes made their way into the desert of the Tih and reached Kadesh, the modern Ain Kadis, "holy spring," which lies about 50 miles to the south of Beersheba in the country of the Azazimeh. The report of the survey made by the Palestine Exploration Fund in 1914 describes the "well" at Ain Kadis as "a miserable trickle of water in a barren, stony wady, such as may well have called forth the grumbling of the people; on the lowest estimate of their numbers the spring could

never have sufficed for their needs. The waters of Meribah must be looked for at Ain el-Guderat, a splendid spring that makes a garden of the lower reaches of the Wady el-Ain some 6 miles to the north." There is a great plain also in this neighbourhood, composed in part of stony and in part of arable soil, which may well have been the central camping-ground of the Israelites during the forty years. The plain affords a fair amount of rough forage, and in good years would produce a reasonable crop of corn.

The population of the Peninsula consists of various Bedawîn tribes, of which the Towara, "mountaineers," predominate in numbers and influence, and the term is sometimes used to cover all the tribes in the south. The whole peninsula contains probably not more than 5000 inhabitants, excluding women and children, but it is at all times difficult to ascertain the exact number because the people near the borders are constantly moving.

Sinai is less fertile now than ever. In former times it was more richly wooded, but the destruction of the trees, which has been going on for so long, and which has been increased in later years by the tax of charcoal imposed on the Bedawîn, has seriously diminished the rainfall and affected correspondingly the fertility of the country. Formerly also, walls were built across the wadys to protect the land from the winter torrents that now sweep unchecked down the ravines spreading destruction over the cultivated country. A further source of the sterility of the Peninsula is to be found

in the gradual advance of the desert sand which is rendering cultivation impossible in many places. And yet, with all these disadvantages, much might still be done to improve the resources of the country—not perhaps in an agricultural way, for there is never enough rain to make extensive irrigation possible, but by husbanding the rain-water that is now allowed to run to waste, and providing a supply sufficient to satisfy the wants of larger herds of goats, sheep, and camels. The large number of disused and ruined reservoirs, belonging to a remote date in the history of the Peninsula, that are to be found in many places shows that this has been done before, and indicates the way in which the resources of the land might be developed in the future.

The Theophany and the Decalogue.

(Exod. xix. 1–xx. 21.)

The following articles bear upon the verses specified :

Exod. 19^{13} Ceremonial Purity, p. 139.
Exod. 20^{4} The Hebrew Conception of the Universe, p. 1.
Exod. 20^{12} Childhood in Palestine, p. 273.

THE BOOK OF THE COVENANT.

(Exod. xx. 22–xxiv. 18.)

Covenants.

A covenant is a bond or agreement made between two contracting parties with the approval of God, or

the gods. It was originally ratified by blood, the union of the covenanting parties being obtained by the intercommingling of their blood; and the primitive method of carrying out the rite was for the covenanters to have an incision made in the arm and to suck each the other's blood. Thus the familiar phrase "to cut a covenant" is used in this connection. The blood-covenant originated in the nomadic stage, and it is still observed in the East. Dr. Trumbull gives the following instance:

"It was two young men who were to enter into this covenant. They had known each other, and had been intimate, for years; but now they were to become brother-friends, in the covenant of blood. Their relatives and neighbours were called together, in the open place before the village fountain, to witness the sealing compact. The young men publicly announced their purpose, and their reasons for it. Their declarations were written down, in duplicate—one paper for each friend—and signed by themselves and by several witnesses. One of the friends took a sharp lancet, and opened a vein in the other's arm. Into the opening thus made he inserted a quill, through which he sucked the living blood. The lancet-blade was carefully wiped on one of the duplicate covenant-papers, and then it was taken by the other friend, who made a like incision in its first user's arm, and drank his blood through the quill, wiping the blade on the duplicate covenant-record. The two friends declared together: 'We are brothers in a covenant made before God: who deceiveth

the other, him will God deceive.' Each blood-marked covenant-record was then folded carefully, to be sewed up in a small leathern case, or amulet, about an inch square, to be worn thenceforward by one of the covenant-brothers, suspended about the neck, or bound upon the arm, in token of the indissoluble relation."

The mutual drinking of the blood, which is the life, is regarded as accomplishing a union of being closer and more sacred than family relationship, than the tie of birth. A "friend" made by the blood-covenant "sticketh closer than a brother," and is to be relied upon with a perfect confidence. The surrender of his life even is demanded if it is necessary to the welfare of his "brother of the covenant."

Another form of the covenant rite, and expressing the same idea, was the cutting of a sacrificial animal in halves, between which the contracting parties passed. In the covenant which Abraham entered into with Yahweh it is related that Abraham took a heifer, a she-goat, a ram, a turtle-dove, and a young pigeon and cut each into two parts, and that when the sun went down Yahweh walked between the parts in the form of a blazing torch (Gen. $15^{9\text{-}18}$). This again is a practice still surviving in the East, the custom being to sacrifice an animal, and, dividing it into two parts, to place them on each side of the tent-opening, and the persons taking part in the agreement pass between the portions.

After the ratifying of the covenant by blood the sacrifice was consumed at a common meal, and in course of time, through a natural aversion to drinking the

blood, the common meal became the main feature of the rite. The underlying idea of the meal is that what is eaten in common constitutes a bond of union, a thing universally recognized in Eastern life to-day, where eating with a stranger or enemy is regarded as establishing a relationship that must not be violated. Salt and wine both play an important part in covenant-making. "Wine as the 'blood of the grape' stands for the blood which is the life of all flesh; hence the sharing of wine stands for the sharing of blood, or life. So also salt represents blood, or life, and the covenant of salt is simply another form of the one-blood covenant." After the eating of the common meal the covenant was solemnized by invoking the Deity as a witness to or guardian of the oath.

In the nomadic stage it was considered possible to enrol the Deity as a blood-brother by the very same rite as that used between man and man, and the idea is extended also to the common meal. At Sinai Yahweh shared in the common meal, and entered into fellowship with Israel through the sacrificial meal, receiving as His share the blood that was poured out and the smoke and odour of the parts of the sacrifice that were burned. Libations of wine and oil would very probably also be made, and they would be considered as forming a part of Yahweh's share in the common meal. So that the Deity became not only the guardian of the oath, but a member also of the tribe through sharing in the food and drink of the tribe.

1. *Covenants between men.*—The first Biblical reference

to a covenant between individuals is that of Mamre, Eshcol, and Aner, the Amorites, with Abraham. They were " possessors of Abram's covenant," and therefore bound to stand by him in time of need. The account in Gen. 14 shows that they fulfilled their obligations and received their share as confederates in the spoil won by Abraham. Then there is the story of the covenant between Abraham and Abimelech at Beer-sheba. A third man, Phicol, the captain of Abimelech's force, was present at the ceremony, and it is probable that the method of " cutting the covenant " in this case was similar to that employed among the Arabians as described by Herodotus. In this form of the rite an incision was made in the palms of the hands of the contracting parties by a third man, and the blood was allowed to drip on seven stones placed in a heap between the two persons. In place of the seven stones Abraham set aside seven ewe lambs as a representative symbol of the Deity. In the covenant made between Laban and Jacob (Gen. 31^{44-54}) the stone-heap of witness is again mentioned, and the common meal also has its place in the ceremony.

It is in remembering the significance of the covenant relationship that one realizes the strength of the bond that united David and Jonathan, the son of his enemy Saul. " Then Jonathan and David made a covenant, because he loved him as his own soul " (1 Sam. 18^{3}). From that time onward David and Jonathan were one flesh, and family affection and the tie of birth had to give way before the claims of covenant brotherhood.

David mourning over the death of Jonathan cries, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." But the covenant which Jonathan cut with David was not for themselves alone: it was for their posterity also, and long afterwards David recognized the obligation it laid upon him by seeking out Mephibosheth, Jonathan's son, and giving him a place at the king's own table.

2. *God's covenant with man.*—The covenantal relationship between Israel and Yahweh which is expressed in the statement that Yahweh is Israel's God and Israel is Yahweh's people, although historically belonging to the time of Moses, was "antedated by faith" and connected with the covenant made with Abraham. In this covenant Yahweh bound Himself to give Abraham's posterity possession of the land of Canaan, and Israel felt that in giving this assurance to the founder of their race Yahweh had made a covenant with the nation itself. In the sacrifice by which the covenant was ratified it was God alone who passed between the pieces of the victims, and thus the ceremony partook rather of the nature of a solemn promise than of a covenant in which mutual obligations are incurred by the two parties. But in the covenant at Sinai solemn engagements were made both on God's side and on the side of the people. Yahweh formulated His attitude towards Israel in the Ten Words, and Israel, on its side, promised obedience to all the words of Yahweh. And as the rite of circumcision was made

the sign of the covenant with Abraham, the Sabbath was ordained as the seal of the Sinaitic covenant between God and Israel. The blood of the sacrifice was sprinkled on the altar and then on the people, in accordance with the usual method by which both parties to the covenant were brought into union through their common share in the blood.

This covenant made with the nation as a whole was four times renewed in the history of Israel: by Moses in the land of Moab; by Joshua at Shechem; by Jehoiada the High Priest at the beginning of the reign of Jehoash; and, lastly, by king Josiah. In addition to these national covenants special covenants were also concluded by Yahweh with David, and with the priestly tribe of Levi establishing the Davidic dynasty and perpetuating the Aaronic priesthood.

Very little is said of the covenant by the older prophets until we come down to the time of Jeremiah and Ezekiel, who were under the influence of Deuteronomy. In Deuteronomy the covenant is regarded as an act of free grace on God's part, and what is demanded from Israel is whole-hearted love for God. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." A great advance is made by the Deuteronomist on the early conception of the covenant as a bargain between Yahweh and Israel by making the terms of the covenant, the Decalogue, purely ethical in character, and this is the note taken up and deepened by later prophetic literature. When the Exile came it was felt that the covenant had

been irrevocably broken; but the prophets made it their aim to show that the disaster was due to Israel's sin, and that the covenant would be renewed if Israel would only turn again to Yahweh their God. Jeremiah had been the first to prophesy of this new covenant which Yahweh would make with His chosen people: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel. . . . I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people." And in the days of the Exile, when the sense of their estrangement from God was the hardest burden they had to bear, the Jews turned eagerly to passages such as this of Jeremiah in which the hope of renewed union with God was expressed.

With the three great prophets of the Exile, Jeremiah, Ezekiel, and Deutero-Isaiah, the covenant is represented as being individual, in the sense that the individual apart from the nation is recognized as having the power to determine his relation to God by his own free choice. And not only has the covenant become individual; it has also become spiritual. It is celebrated not by an "external act," like the deliverance from Egypt, but by an inward reformation, by the obtaining of a new heart through the operation of the Spirit. In addition the idea of the forgiveness of sins is associated with the new covenant, and a mediator is foreshadowed in the figure of the "Servant of Jehovah," through whom the covenant-blessings will come to all men. So the "new covenant" of the

prophets pointed the way to the "new covenant" of the Gospels, which was made for all men and ratified in the blood of Jesus Christ.

NOTE.

Exod. 24[4] "*builded an altar . . . and twelve pillars.*"—A cromlech, as described in art. SACRED STONES p. 37.

THE TABERNACLE.

(EXOD. xxv. 1–xxxi. 18.)

THE TABERNACLE AND ITS FURNITURE.

The elaborate structure known as the Tabernacle, with its impressive array of attendant priests and Levites, has to be distinguished from the original sanctuary of the ark which was a simple tent, the "tent of meeting," pitched by Moses outside the camp, with Joshua, the young Ephraimite, as its single guardian. To this tent-shrine Yahweh descended in the theophanic cloud, and there Moses received the Divine messages which he afterwards communicated to the people. But the Tabernacle of the Priestly narrative was an attempt to realize the idea of a sanctuary which should be a fit dwelling-place for Yahweh in the midst of His people, even as He had commanded Moses, "Let them make me a sanctuary; that I may dwell among them" (Exod. 25[8]).

According to the scheme sketched by the Priestly writer, the sacred enclosure was to be the centre of the

camp. The tribes pitched their tents around it following a definite order, in which the outermost square was composed of the tents of three tribes on each side; within this, nearer to the sanctuary, was the square formed by the priests and the Levites, then the sacred enclosure itself, the "court of the dwelling," containing the Tabernacle proper, which was divided into two parts, the Holy Place and the Holy of Holies.

The Outer Court.

The "court of the dwelling" was an oblong structure 100 cubits in length (east and west) by 50 in breadth, which, taking the shorter cubit of 18 inches as the unit of measurement, makes the length of the enclosure 150 feet and its breadth 75 feet. The whole enclosed area was open to the sky. In the middle of the eastern side lay the entrance, 30 feet in width, closed by a curtain embroidered in blue, purple, and scarlet. Sixty pillars were used for the "fence," held upright by their bronze sockets and by ropes attached to bronze pegs, and from these pillars the white curtains were hung in hooks and fillets of silver.

The articles of furniture first to be met with on entering the court were the altar (known either as the "altar of burnt-offering" or as the "brazen altar") and the brazen laver. The altar was a hollow box of acacia wood, 7½ feet square by 4½ feet in height, approached not by steps but by an inclined plane of earth. The altar was overlaid by a thin sheeting of bronze, and

from the four corners rose the four " horns of the altar " probably only a few inches in height. It is also described as having a bronze grating reaching half-way up, through which the blood was dashed on its base and sides. A little behind the altar stood the laver which served for the ablutions of the priests. Although no details are given as to its design and construction it is probable that it consisted of two parts, a basin, at the foot, and above it a receptacle containing the supply of water from which the lower basin was filled. Josephus speaks of the Jewish laver of purification as containing a " basin beneath."

The Tabernacle Building.

Beyond the altar and the laver lay the Tabernacle itself. This was an erection 45 feet long, 15 wide, and 15 high, made of boards of acacia wood overlaid with gold, sunk in sockets of silver, and with a fourfold covering, the innermost of which was of the finest linen adorned with inwoven tapestry figures of cherubim in violet, purple, and scarlet, the work of the cunning workman. Over this delicate and artistic covering was spread a curtain of goats' hair, and over that again two further coverings, the one of rams' skins dyed red, and the other made from the skins of a species of seal. Internally the Tabernacle was divided into two chambers by a veil. The woof of the veil was of wool dyed in the same colours as the inner covering of the sanctuary, while the warp was of fine linen. It is interesting to

note in this connection that the people were forbidden to wear stuff made of mingled wool and linen; nor were they allowed to use an unguent of the same composition as the holy oil of consecration. The veil was, in size, 12 feet square, embroidered in gold thread with figures of cherubim—in the same manner as the Ephod of the High Priest and the inner curtains—and it was suspended on the inner side of four pillars that stood between the two chambers. The veil was lifted once every year, on the occasion of the entry of the High Priest into the Holy of Holies to make atonement for himself and the people.

The Holy Place.

In the Holy Place there were three articles of furniture —the table of shewbread, the golden candlestick, and the altar of incense. The first of these was a low, wooden stand, overlaid with gold, about 3½ feet long, 27 inches in height, and 20 inches broad. The various utensils for the service of the table, such as the frankincense bowls, the cups for the wine and the dishes or salvers on which the loaves were displayed, were all of pure gold. The golden candlestick, which consisted of a central stem with six branches all in the same plane, providing stands for seven lamps, was probably a little higher than the shewbread table in order to give sufficient light to the priests at the altar as they came, morning and evening, to officiate there. The candlestick, which was of beaten gold, was also ornamented with flower-

designs on the pattern of the almond-tree leaves and buds. The altar of incense stood before the veil, that the aroma of incense offered night and morning might penetrate within the Holiest Place. Like all the other furniture it was of acacia wood, and was provided with staves and rings for transporting it when the Tabernacle was removed to some other site.

The Most Holy Place.

In the Holy of Holies we come to the two most sacred objects of the Tabernacle—the ark and the propitiatory or mercy-seat. The ark, as described in Exod. 25^{10-16} was a hollow, oblong chest of acacia wood lined within with gold and overlaid with the same material. The dimensions were about $4\frac{1}{2}$ feet in length and $2\frac{1}{2}$ feet in height and breadth. Inside the ark were the two stone "tables of the law" containing the Decalogue; and, according to Jewish tradition, the golden pot of manna and Aaron's rod were also placed there. There was no lid to the ark, but immediately above it, and of the same dimensions as its top, there was a slab of pure gold, the propitiatory or mercy-seat. At its two ends, and "of one piece" with it, were two cherubim of gold, their faces turned towards each other and towards the mercy-seat, their wings uplifted overshadowing the sacred spot.

THE EPISODE OF THE GOLDEN CALF.

(Exod. xxxii. 1–xxxiv. 35.)

Bull-worship.

We read in the 32nd chapter of Exodus that, while Moses was absent with God upon the Mount, the people demanded of Aaron that he should make them a god to go before them to the land of Canaan, and that out of the golden earrings with which they furnished him he fashioned a golden "calf," or, more correctly, the image of a young bull. The question at once arises, Why did Aaron choose this particular symbol?

It used to be thought that he found it in Egypt. But there are serious objections to that view. The Egyptians worshipped the living bull, they used no image of it. And in any case it is most unlikely that the Israelites, just escaped from the oppression of the Egyptians, would have wished in this way to imitate the worship of their oppressors.

If the Israelites had been agriculturists it would be easy to understand why such an image was chosen, but it is the last form of god likely to have been thought of by a nomadic tribe such as they then were. There is no further reference to bull-worship until the time of Jeroboam I., who set up a golden calf, that is, a young bull, at Dan and at Bethel, and the Israelites had then been for a long time settled in the land, and had been engaged in agriculture.

The explanation now accepted by scholars is that the author or editor of Exod. 32 worked over some historical

incident or other material which he possessed in such a way as to condemn the bull-worship of the Northern Kingdom. In the spirit of Hosea he condemned it effectually by making Moses anticipate the condemnation, just as in the Book of Deuteronomy Moses is represented as condemning the High Places.

Whatever may be the explanation of Aaron's golden calf we are on historical ground when we come to Jeroboam's bull-worship. And if the question is raised here, where Jeroboam got the symbol, the answer can be given with practical certainty that he got it from the Canaanites. The Phœnicians, as we know, worshipped Astarte under the form of a cow, and the bull was employed as the symbol of the Phœnician Baal. If Yahweh was to be worshipped under the form of an image there could be no more natural or appropriate symbol to an agricultural people than that of the bull, standing as it does for power and vital energy.

We have no very definite information as to the construction of Jeroboam's bulls; but probably they were images of considerable size, carved from wood and overlaid with gold. Hosea gives one interesting hint as to the method of worshipping the images. He speaks of those who "kiss the calves," showing that the act of adoration consisted in kissing the image just as the pilgrims kiss the black stone of the Kaaba at Mecca.

A Second Account of the Tabernacle.

(Exod. xxxv. 1–xl. 38.)

See section Exod. 25^{1}–31^{18}, p. 111.

LEVITICUS.

THE RITUAL OF THE FIVE PRINCIPAL OFFERINGS.

(Lev. i. 1–x. 20.)

The Ritual of Sacrifice.

Several classifications of Hebrew sacrifices have been made, of which the most important is that of "Holy" and "Most Holy" (Lev. 6^{17} 7^{1} 14^{13}). The former were slain at the east or south sides of the altar, and the latter at the north side. The skins of the Most Holy sacrifices, except such as were entirely burned, belonged to the priests, who made a very considerable revenue from their sale; those of the less holy to the offerers. In the case of the Holy sacrifices both priests and offerers partook also of the flesh, except in the case of firstlings, which were eaten by the priests alone.

The whole service was exceedingly solemn. Having first been duly purified, a man brought his sacrifice himself into the Great Court of the Temple, placing it so as to face the west, or the Most Holy Place, in order to bring it thus literally "before the Lord." To this the apostle refers when, in Rom. 12^{1}, he says, "I beseech you therefore, brethren, by the mercies of God,

to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

The person offering then laid his hands with all his force between the horns of the sacrifice (blind or deaf people were not permitted to do this), and repeated the following prayer: "I entreat, O Jehovah: I have sinned, I have done perversely, I have rebelled, I have committed (naming the sin); but I return in my repentance, and let this be for my atonement." In certain cases, *i.e.* where only parts of an animal were offered, this was followed by the lifting and waving of the sacrifice, the priest putting his hands under those of the offerer and moving the sacrifice upwards and downwards, forwards and backwards, to right and left.

Under ordinary circumstances all public sacrifices, and always those of lepers, were slain by the priests, the Talmud declaring that the offering of birds so as to secure the blood was one of the most difficult of the priestly duties. Private sacrifices were slain by the offerer himself. The Rabbis mention a variety of rules designed to make the best provision for the sprinkling of the blood. Thus the priest was to catch up the blood in a silver vessel pointed at the bottom, so that it could not be put down, and to keep it constantly stirred, to preserve its fluidity. According to the sacrifice the blood was variously applied.

Then followed the flaying and the cutting up of the sacrifice. All this had to be done in an orderly manner. The "inwards" and legs having been washed, and dried with sponges, the separate pieces of the sacrifice

were brought up by various priests, six being required in the case of a sheep, twelve for a ram, and twenty-four for a bullock. Next the sacrificial salt was applied, and then the pieces were arranged upon the fire.

The Burnt-offering.

The burnt-offering alone was entirely consumed upon the altar, and it symbolized the entire surrender to God, and acceptance by Him, of individual or congregation. It was the typical honorific sacrifice, the fullest expression of homage to Jehovah, while, as an interesting survival of the primitive idea that such a sacrifice afforded a complete meal for the Deity, every burnt-offering had to be accompanied by both a meal-offering and a drink-offering.

The burnt-offering formed the regular morning and evening service in the temple, while on Sabbaths, New Moons and festivals, additional burnt-offerings followed the ordinary worship. "The burnt-offering had always to be a male animal as the more noble, and as indicating strength and energy. The blood was thrown on the angles of the altar below the red line that ran round it. Then 'the sinew of the thigh,' the stomach and the entrails, etc., having been removed (in the case of birds also the feathers and the wings), and the sacrifice having been duly salted, it was wholly burned. The skins belonged to the ministering priests. The burnt-offering was the only sacrifice that non-Israelites were allowed to bring." (Edersheim.)

The Sin-offering.

This was the most important of all sacrifices. It made atonement for the person of the offender, whereas the trespass-offering atoned for only one special offence. Hence sin-offerings were brought on festive occasions for the whole people, but never trespass-offerings. In fact the trespass-offering may be regarded as representing ransom for a special wrong, while the sin-offering symbolized general redemption. Both sacrifices applied only to sins "through ignorance" as opposed to those done presumptuously. For the latter the Law provided no atonement.

All sin offerings were either public or private, *i.e.* congregational or individual. The former were always males, the latter always females, except the bullock for the High Priest's sin of ignorance, and the kid for the same offence in the case of a ruler. There was also provided a sliding scale according to the means of the offerer. Thus Mary, the Mother of Jesus, availed herself of one of the smaller offerings after childbirth (Luke 2^{24}). It is to be noted that neither oil nor frankincense was to be brought with a sin-offering. There was nothing joyous about it. It represented a terrible necessity for which God, in His wondrous grace, had made provision.

"The blood of the sin-offering was sprinkled, not thrown. In the case of a private Israelite, it was sprinkled, that is, either jerked or dropped, successively on each of the four horns of the altar of burnt-offering

—beginning at the south-east, thence going to the north-east, then the north-west, and finishing at the south-west, where the rest of the blood was poured at the bottom of the altar through two funnels that conducted it into the Kedron. On the other hand, when offering bullocks and goats, whose carcasses were to be burnt without the camp, the officiating priest stood in the Holy Place, between the golden altar and the candlestick, and sprinkled the blood seven times towards the Most Holy Place, to indicate that the covenant-relationship itself had been endangered and was to be re-established. He afterwards touched with it the horns of the altar of incense.

"The most solemn of all sacrifices were those of the Day of Atonement, when the High Priest, arrayed in his linen garments, stood before the Lord Himself within the Most Holy Place to make an atonement. Every spot of blood from a sin-offering on a garment conveyed defilement, and all vessels used for such sacrifices had either to be scoured or broken." (Edersheim.)

The Trespass- or Guilt-offering.

This was provided for certain transgressions committed through ignorance or else, according to Jewish tradition, where a man afterwards voluntarily confessed himself guilty. The Rabbis divided this class into two, those for a doubtful and those for a certain trespass. The former were offered by the more scrupulous, of whom the more extreme were wont to

bring such a sacrifice every day. The victim was invariably a ram, and the ritual that of an ordinary sacrifice, except that the flesh was eaten only by the priests in the Holy Place. The blood of the trespass-offering, like that of the burnt-offering, was thrown on the corners of the altar below the red line.

The Peace-offering.

The most joyous of all sacrifices was the peace-offering. It was a season of happy fellowship with the Covenant-God, in which He condescended to become Israel's guest at the sacrificial meal. In these offerings the meal was the point of greatest importance, and it is this sacrifice which is so frequently referred to in the Psalms as the grateful homage of a soul justified and accepted before God (Ps. 51^{17} 54^{6} 56^{12} $116^{17.\ 18}$).

The peace-offerings were either public or private. The two lambs offered every year at Pentecost were a public peace-offering, and the only one which was regarded as " most holy." As such they were sacrificed at the north side of the altar, and their flesh was eaten only by the officiating priests, and within the Holy Place. The other public peace-offerings were slain at the south side, and their " inwards " burnt on the altar. Then, after the priests had received their due, the rest was to be eaten by the offerers themselves, either within the courts of the temple or in Jerusalem.

Peace-offerings were brought either of male or of female animals (but not of pigeons), the sacrifice being

accompanied always by a meal- and a drink-offering. As in the case of every other sacrifice, they needed imposition of hands, confession, and sprinkling of blood, the latter being done as in the burnt-offering. Then the "inwards" were taken out and waved before the Lord, together with the right breast and the right leg. After the waving, the "inwards" were burnt on the altar of burnt-offering, and the rest was eaten within a time limit of two days and a night from the hour of the sacrifice.

The Meal-offering.

Meal-offerings (translated "meat-offerings" in the A.V.) were brought either in conjunction with burnt- and peace-offerings or by themselves, never with sin or trespass-offerings. As with the other sacrifices, they were either public or private. The former were three in number, namely, the twelve loaves of shewbread, renewed every Sabbath and afterwards eaten by the priests; the omer, or sheaf of the harvest, on the second day of the Passover; and the two wave loaves at Pentecost. Private offerings ordinarily took the form of fine flour presented either cooked or uncooked, as detailed in Lev. 2^{1-7}. If cooked, the omer was always made into twelve cakes, the symbolical number of completeness, except in that of the High Priest's daily meal-offering, for which twelve cakes were baked as representative of Israel.

"If uncooked, the flour was placed in a vessel and mixed with oil, the equivalent of our butter or lard in

matters culinary. The dough was then covered with frankincense, when it was ready for presentation at the altar. The priest took off all the frankincense, then removed a handful of the dough, which he put into another vessel, added salt, the unfailing accompaniment of every species of altar offering (Mark 9[44]), and the frankincense, and proceeded to burn the whole upon the altar. The portion so burned was called the 'memorial.' The remainder of the offering fell to the priests, by whom it was eaten as 'a thing most holy.' The priest's own meal-offerings, on the other hand, were entirely burned. Every meal-offering was accompanied by a drink-offering of wine, which was poured out at the base of the altar." (Kennedy.)

Priests and Levites.

The organization of the Jewish Priesthood, like all other great movements, was one of evolution, the course of which is obscured by the absence of chronological order in the various books and portions of books of the O.T. The earliest document which bears at all fully on the subject is "The Book of the Covenant" (Exod. 21–23), where the priests are depicted as acting in a judicial capacity such as supervising the system of slavery, deciding civil suits, and awarding punishments in civil crimes. As pictured in the First Book of Samuel, the priesthood is still unorganized, and appears to have enjoyed no fixed emoluments. Samuel himself united the offices of priest and judge, the latter function

becoming usurped by the new monarchy. The most important duty of a priest seems to have been that of divination by means of the sacred lots Urim and Thummim. A colony of priests existed at Nob (1 Sam. 21–22).

When the Temple of Solomon was built it might have been expected to have raised the status of priesthood, but in point of fact it lowered it. For the centralization of public worship at Jerusalem affected the custom of offering sacrifice at local sanctuaries, so that the cult of the "high places" gradually sank in religious esteem until pronounced absolutely illegal by the Deuteronomic School. The priests who officiated at Jerusalem naturally occupied a high religious position, but the local country priests appear to have actually suffered hardship through poverty, as their work was removed from them. So it is that the Levites are frequently mentioned in Deuteronomy as a class deserving of the greatest pity, and are ranged in a compassionate list with slaves, widows, and orphans. Judges 17–19 pictures a Levite wandering about in search of a living. These Levites were evidently the priests of the local sanctuaries.

The elaborate priestly system detailed in what is now called "The Priestly Code," and which comprises a considerable portion of the Hexateuch, was compiled during, and shortly after, the Exile, and is considered to be the form in vogue in the second temple as instituted at the time of Ezra and Nehemiah. The Priestly compilers of this code attributed the origin of the hierarchy to Levi, one of Jacob's sons—the descendants of this tribe being set apart by Yahweh for Himself in

lieu of the firstborn of the Israelites when He slew the firstborn of the Egyptians (Num. 3^{12} $8^{17.\ 18}$). Aaron was a descendant of Levi (Exod. 6^{14-20}), and the genealogy was traced through him. The high priesthood descended in one line by primogeniture. The rest of the male descendants of Levi were the Levites, said to have been given as a gift (NETHINIM) to Aaron and his sons, implying that they were to act in the capacity of servants. Their duties are detailed in Num. 18^{2-7} and 3^{5-39}.

The work of the priests consisted in (*a*) offering up all sacrifices. This included especially collecting the blood and sprinkling the altar with it, washing the "inwards" and legs, making the fire, placing the pieces of the burnt-offering upon it and burning them, doing the same to the "memorials" of other offerings, and the removal of ashes. They did not, except in the case of public sacrifices, usually themselves kill the victim (Lev. 1–6). (*b*) They were required to give decisions, after examination, of suspected leprosy, plague, and mould in garments and houses, and to perform the required rites (Lev. 13, 14). (*c*) It was also their duty to blow the trumpets, whether as the alarm of war or at the new moon, especially that of the seventh month, and at the set feasts (Num. 10^{10}, Lev. 23^{24}; cf. Ps. 81^{3}), and on the Day of Atonement of the Jubilee year (Lev. 25^{9}).

They were required to wear special vestments, namely, linen breeches, coats of chequer work, girdles, and head tires. The feet were bare.

The law fixed no age at which a young priest should enter upon his office, though the Rabbis maintained that he should be at least twenty, since David had appointed that age for the Levites (1 Chron. 23[24]). This rule, however, was not always observed.

The special consecration of the young priest began while he was only a lad. "As soon as the down appeared upon his cheek he had to appear before the council of the temple, that his genealogy might be inspected. If it proved faulty, he left the temple clad in black, and had to seek another calling; if it satisfied the council, another ordeal awaited him. There were 140 bodily defects, any one of which would incapacitate him from sacred duties, and he was now carefully inspected to see if he were free of them. If he had no blemish of any kind, the white tunic of a priest was given him, and he began his official life in its humbler duties, as a training for higher responsibilities in after years." (Edersheim.)

The formal consecration followed when the priest attained the legal age. For this a blameless character was needed, but in the degenerate years of Judaism this was little considered. The ceremony, as originally prescribed, was an imposing one. The neophyte was first washed before the sanctuary, as a typical cleansing, and then clothed in his robe. His head was next anointed with holy oil, and his priestly turban was put on him. A young ox was then slain as a sin-offering, the priest putting his hands upon its head; a ram followed, as a whole burnt-offering, and after that, a

second ram as an offering of consecration. This was the crowning feature in the rite. "Some of the warm blood of the victim was put on the right ear, the right thumb, and the right great toe of the candidate, to show his complete consecration to the service of Jahweh. He was then sprinkled with the blood flowing from the altar, and with the holy oil, as if to convey to him their purifying virtues, and transform him into another man. This sprinkling was the sign of completed consecration; he was now a priest." (Edersheim.) The pieces of the ram for the altar, with the meal-offering that accompanied them, were put into his hands, to show that he could, henceforth, himself prepare what was needed for the altar services. When they were laid on the altar, other ceremonies followed. The pieces of the sacrifice usually given to the priest were consumed as a special sin-offering, and with their burning on the altar the installation into office ended. The first day, however, did not close the ceremonies. The sacrifices offered on this day were required to be repeated on each of the seven days following, that the solemnity of the act might be felt by all.

The High Priest.

Like the ordinary priesthood the office of High Priest appears to have been slowly evolved. It is believed that the leadership of the priests arose with the formation of priestly colonies such as that at Nob, which is mentioned in 1 Sam. 21, and that Ahimelech (*ibid.*),

Zadok (1 Kings 2[35]), and Jehoiada (2 Kings 11) were types of such ecclesiastical leaders. The elaborate functions assigned to the Jewish High Priest, together with the theory of the origin of the office, belong chiefly to the Priestly Code compiled some time during the period of the second temple, and it is from that period onwards that we have any really definite knowledge concerning the manner of his consecration, the character of his vestments, and the duties which he was required to fulfil.

Consecration of the High Priest.

The High Priest was the son of his predecessor, the genealogy being carried back variously to Aaron, to Zadok, to Ithamar, to Eleazar, and to Abiathar; and an attempt has been made to link these names into a consecutive tree whose root lay in Aaron. The ritual of the consecration is elaborated in Exod. 29 and Lev. 8. There was no fixed age for entering upon the office of High Priest, though the Talmudists put it down at twenty years. Aristobulus, the unhappy descendant of the Maccabees, was only sixteen years old when he officiated.

The investiture lasted seven days. In early times the anointing oil was not only poured over the candidate but also applied to the forehead after the form, so tradition states, of the Greek letter X. The same oil was used as that for the consecration of kings.

The High Priest's Dress.

Eight sacred vestments were worn :

(1) The linen breeches similar to those of the ordinary priesthood; (2) a seamless robe of blue, which had a hole for the head, and which was said to reach down to the knees ; (3) the girdle, that indispensable item of all Eastern dress ; (4) the turban, and four distinctive articles of dress called the " golden vestments " because, unlike the robes of the ordinary priests, gold, the symbol of splendour, appeared in them. " They were the ' Meil,' or robe of the ephod, wholly of ' woven work ' of dark blue colour, descending to the knees, and adorned at the hem by alternate blossoms of the pomegranate in blue, purple, and scarlet, and with golden bells, the latter, according to tradition, seventy-two in number; the ephod with the breastplate, the former of the four colours of the sanctuary (white, blue, purple, and scarlet), and inwrought with threads of gold; the Mitre ; and, lastly, the ' Zis,' or golden frontlet. If either a priest or the High Priest officiated without wearing the full number of his vestments, his service would be invalid, as also if anything, however trifling (such, for instance, as a plaster), had intervened between the body and the dress of the priest. The material of which the four vestments of the ordinary priest were made was ' linen ' or, more accurately, ' byssus,' the white shining cotton-stuff of Egypt." (Edersheim.)

The Duties of the High Priest.

When the High Priest entered the temple he was accompanied by three persons—one walking at each side, the third behind him. He might, without being appointed to it, officiate in any part of the temple services; he had certain exceptional rights; and he possessed a house in the temple, where he lived by day, retiring only at night to his own home, which must be within Jerusalem, and to which he was escorted by the people after the solemnities of the Day of Atonement, which devolved almost exclusively upon him (see art., p. 133). His other special duties were the offering of the daily meal-offering (Lev. $6^{19.\ 20}$), and the performance of the ceremonial sprinklings in the case of the sin-offering for the whole people (Lev. 4^{13-21}).

After the Exile the High Priest appeared to usurp almost royal functions, the exaltation of the priestly rank reaching its climax in the person of Simon the Just, who restored the temple, and re-built the city walls, which had been demolished by Ptolemy. The people regarded him with supreme veneration. Ecclus. 50^{7-12} gives a most glowing description of the impression that he made as he officiated in his high-priestly vestments: "He was as the morning star in the midst of a cloud, and as the moon at full; as the sun shining upon the Temple of the Most High, and as a rainbow giving light in the bright clouds."

In the Maccabæan period we find Simon II., the younger brother of Judas, actually ruling the people

as High Priest. Later on (106 B.C.) Judas (Aristobulus), according to Josephus, bore the title of "king," the title appearing upon the coins of his brother Jannæus. (Woods.)

LAWS RELATING TO UNCLEANNESS AND PURIFICATION, INCLUDING SPECIAL RITES OF THE DAY OF ATONEMENT.

(LEV. xi. 1–xvi. 34.)

THE DAY OF ATONEMENT.

The Day of Atonement was the 10th day of the 7th month. The 7th or Sabbatical month closed the festive cycle, the Feast of Booths on the 15th of that month being the last of the year. But before that grand festival of harvesting and thanksgiving, Israel must as a nation be reconciled to Yahweh.

The whole of the services of the Day of Atonement were performed by the High Priest, assisted by a large number of ordinary priests. Seven days beforehand he left his own house in Jerusalem, and took up his abode in his chambers in the temple. A substitute was appointed for him in case he died or became Levitically unclean. During the whole of that week he had to practise the various priestly rites, for he must make no mistake. The night immediately preceding the fast was spent hearing or expounding the Scriptures, or in some other employment, so that he might not fall asleep.

The services of the day began with the first streak of light, which was announced by the blare of trumpets. The High Priest then laid aside his ordinary or layman's dress, bathed, put on his golden vestments, washed his hands and feet, and proceeded to perform all the principal parts of the ordinary morning service (see art. RITUAL OF SACRIFICE, p. 118). This finished, he again washed his hands and feet, put off his golden vestments, bathed, put on his "linen garments," again washed his feet, and proceeded to the peculiar part of the day's service. This was divided into three principal stages :

1. In the first stage the High Priest made atonement for himself and the priesthood. This took the form of a sin-offering (see art. RITUAL OF SACRIFICE, p. 118), of a bullock paid for by himself. The animal slain, the High Priest caught up its blood in a vessel and gave it to an attendant to keep it stirring lest it should coagulate. Advancing to the altar of burnt-offering he next filled the censer with burning coals and ranged a handful of frankincense in the dish intended to hold it ; then taking the two vessels one in each hand he disappeared into the Most Holy Place. There he stood alone, separated from all the people, in the awful gloom of the Holiest of All lit only by the glow of the coals in the censer. In the Tabernacle and in the first temple the High Priest placed the censer between the staves of the ark, but in the Temple of Herod all was empty, and he rested it upon a large stone called the "foundation stone." When he had emptied the incense

into his hand, he threw it on the coals of the censer and waited until the smoke filled the Holy Place. Then, retreating backwards, he prayed outside the veil.

While the incense was being offered in the Most Holy Place the people withdrew from proximity to it, and worshipped in silence. At last the people saw the High Priest emerge from the sanctuary, and they knew that the service had been accepted. Rapidly he took from the attendant, who had kept it stirring, the blood of the bullock. Once more he entered the Most Holy Place, and sprinkled with his finger once upwards, towards the mercy-seat, and seven times downwards, then retiring again he deposited the bowl with the blood before the veil.

2. "In the second stage of the ceremony, atonement was made in succession for the Most Holy Place, the Holy Place, and the outer court. The first part of the expiatory service—that for the priesthood—took place close to the Holy Place, between the porch and the altar. The next was performed close to the worshipping people, where stood an urn in which were two lots of the same size, shape, and material, the one bearing the inscription 'for YAHWEH,' the other 'for Azazel.' These lots were cast for two goats which were placed with their backs to the people and their faces towards the sanctuary. The High Priest then shook the urn, thrust his two hands into it, and at the same time drew the two lots, laying one on the head of each goat. It was deemed of good omen if the right-hand lot fell 'for YAHWEH.'

The lot having designated each goat, the High Priest tied a piece of scarlet cloth to the horn of the goat for Azazel—the so-called 'scape-goat'—and another round the throat of the goat for Yahweh, which was to be slain. The goat that was to be sent forth into the wilderness was now turned round towards the people, and stood facing them, waiting as it were, till their sins should be laid on him." (Edersheim.)

The High Priest then sacrificed the goat set apart for Yahweh, and, entering the Most Holy Place a third time, sprinkled as before, once upwards and seven times downwards, and again deposited the bowl with the blood on a second golden stand before the veil. He then mixed the blood of the bullock and of the goat, and made a further sprinkling up to a total of forty-three times whereby he cleansed the sanctuary in all its parts from the defilement of the priesthood and the worshippers, taking great care that his own dress should never be spotted with the sin-laden blood.

3. So far as the law could give it, there was now again free access for all, and the continuance of sacrificial communion with Yahweh was once more restored and secured. But the personal guilt of the people had yet to be removed. The third stage, therefore, was the culminating rite.

All this while the scapegoat, with the scarlet tongue of cloth, telling of the guilt it was to bear, had stood looking eastwards confronting the people, and waiting for the terrible load it had to carry away "to a land not inhabited." Laying both his hands on the head of

this goat, the High Priest then confessed and pleaded for the people before Yahweh, and while the prostrate multitude worshipped at the sacred Name, the High Priest turned towards them as he uttered the last words, "Ye shall be cleansed," as if to declare to them the absolution and remission of their sins.

Then a strange scene was witnessed. The priests led the sin-burdened goat out through "Solomon's Porch" and through the eastern gate which opened upon the Mount of Olives, and handed it over to the charge of a man specially appointed (Lev. 16^{21}). The distance from Jerusalem to the wilderness was computed at ten stages, each the length of half a Sabbath-day's journey. At the end of each of these intervals there was a station, occupied by one or more persons detailed for the purpose, who offered refreshment to the man leading the goat, and then accompanied him to the next station. The man himself was a Gentile. By this arrangement two results were secured: some trusted person accompanied the goat all along its journey, yet none of them walked more than a Sabbath-day's journey—*i.e.* half going, and half returning.

"At last they reached the edge of the wilderness. Here they halted, while the man led the goat to a point where there was a rock projecting over a high cliff, and there he pushed it over, its body being dashed to pieces on the rocks below. There was a moment's pause, and the man, now defiled by contact with the sin-bearer, retraced his steps to the last of the ten stations, where he spent the rest of the day and the

night. But the arrival of the goat in the wilderness was immediately telegraphed by the waving of flags from station to station, till, a few minutes after its occurrence, it was known in the temple, and whispered from ear to ear, that 'the goat had borne upon him all their iniquities into a land not inhabited.'" (Edersheim.)

The fact that the essential part was now accomplished was strikingly shown by the High Priest retiring into the Holy Place to put off the linen garments, never to be worn again, bathing, and resuming his ordinary vestments. Minor sacrifices brought the ceremonial to a close, and, these completed, he was escorted by the people to his own house where the day closed with a feast.

NOTE.

Azazel (Lev. xvi. 8).

The figure of Azazel, regarded by the Hebrews as the personification of impurity, probably belonged to the class of goat-demons or jinn, which Oriental tradition speaks of as haunting the desert. There is considerable obscurity surrounding both the name and the function of this mysterious extra-human character, but it seems clear that the conception is not a native Hebrew one. How old the idea of Azazel is can only be conjectured, but it is probably thousands of years older than the time of Moses. It is interesting in this connection to note that the Hebrew Azazel bears considerable resemblance to the desert fiend of ancient Babylon; and there is in early Chinese tradition a "spirit-goat," whose domain is the desert, and whose functions are like those of the Biblical Azazel. In the separation of the scapegoat from the people there is distinctly shown a renunciation of the authority of Azazel—not an act of worship. There is also the symbolical expression of the idea that the sins of the people were to be sent back to the source of evil itself," the spirit of desolation and ruin."

Ceremonial Purity.

"The pure in heart," said Christ, "shall see God." But in ancient Israel, as in all ancient nations, purity was not a matter of the heart. It was scarcely even a matter of morality. The pure were those who observed certain rules and regulations. And when these regulations were broken the person breaking them was counted impure. He had then to perform certain ritual acts in order to recover his purity.

The significance of this attitude lay in the conception of the "Taboo," which is common to every primitive race. This phenomenon of the Taboo would appear to spring from motives of fear, and to have first been associated with things which primitive man found it unsafe to meddle with, and these fears were doubtless exploited by the "medicine man" or priest.

Things that were taboo might be either good or evil, a blessing or a curse, according to whether they were handled by a priest or by an unskilled or "lay" person. So in the Hebrew code certain Taboos were holy, while other Taboos were defiling, and by an interesting process the former were the more dangerous. Thus the ark of the Covenant was taboo, and instant death smote the one who ventured to touch it (1 Chron. $13^{9,10}$); yet it could be handled with impunity by Priest or Levite.

The word "clean" conveyed originally no positive idea, and a "clean" thing was simply something that was not taboo. Similarly "purification" implied the

removal of the ceremonial taint which had occurred through contact or dealing with a tabooed object; or it might mean the restoration of a temporarily taboo condition of an article to normal. Socially the removal of such taint was very important, for until "purification" was accomplished the affected individual was practically outcast, and was not even permitted to approach the deity. The stigma in such case could be removed only by a priest, and the system of purification ultimately became very highly elaborated.

1. The following were the principal Taboos in vogue, and the list answers the question, How did a man or woman become impure?

(1) By sexual intercourse.—"All primitive religions," says Kennedy, "display great terror of any functions connected, however remotely, with the organs of reproduction. Sexual intercourse produced uncleanness; and later animism taught that demons watched over such periods, and must be averted with scrupulous care. The time when marriage is consummated was especially dangerous, and this idea is clearly seen in Tobit $8^{1\text{-}13}$, though this instance is unique in Jewish sacred literature. But, apart from this, the Jews considered all intercourse to defile till evening, and to necessitate a purificatory bath (Lev. 15^{18}). Under certain circumstances, when cleanness was especially important, complete abstinence from women was required (Exod. 19^{15}). Thus, too, from 1 Sam. 21^{5} it appears as if soldiers on a campaign came under this

regulation, perhaps because war was a sacred function, duly opened with religious rites (cf. 2 Sam. 11[11]); and this may also be the cause for a bridegroom's exemption from military service for a year after marriage (Deut. 24[5])."

(2) Childbirth.—" In the case of the birth of a boy, the mother was unclean for a week, during which time she would be infectious, and she continued ' in the blood of her purifying ' for thirty-three days (during the latter period she would not presumably be infectious). During the whole forty days she ' shall touch no hallowed thing, nor come into the sanctuary.' " [1] In the case of a girl the period of uncleanness was doubled.

(3) Contact with the dead.—In this case the impurity lasted only till the evening of the same day. But " the eating or the carrying of a carcass involved, besides uncleanness till the evening, the necessity of washing the clothes, and in some cases (Lev. 17[15]) the washing of the person." [2]

(4) Certain conditions of the body, such as menstruation. Or certain diseases, as leprosy. The full regulations regarding disease in the person, the garments, and the house, are dealt with in Lev. 13 and 14.

(5) Contact with a person who was unclean, such as a leper.

(6) Eating of certain animals, and even mere contact with " creeping things." The list of these is given in Lev. 11 and Deut. 14.

[1] S. M. Cooke, art. PURIFICATION (Hebrew), in *ERE* x. 489.
[2] *Ibid.*

(7) Finally, uncleanness might be due to the worship of idols, the practice of necromancy, the sacrifice of children to false gods.

2. Not only persons but also things were regarded as pure or impure, and required ceremonial purification. Even a land might be defiled by the sexual impurities of the people. The Israelites were repeatedly warned against this form of contamination. It was for this sin above all that the nations had to be driven out. A land might also be defiled by the shedding of blood or by the practice of idolatry. In all cases the land had to be purified by the observance of certain rites just as in the case of impure persons.

3. What were the means used for ceremonial purification? "Purifications," says Robertson Smith, "are performed by the use of any of the physical means that re-establish normal relations with the deity and the congregation of his worshippers—in short, by contact with something that contains and can impart a divine virtue. For ordinary purposes the use of living water may suffice, for, as we know, there is a sacred principle in such water. But the most powerful cleansing media are necessarily derived from the body and blood of sacrosanct victims, and the forms of purification embrace such rites as the sprinkling of sacrificial blood or ashes on the person, anointing with holy unguents, or fumigation with the smoke of incense, which from early times was a favourite accessory to sacrifices. It seems probable, however, that the religious value of incense was originally independent of animal sacrifice, for

frankincense was the gum of a very holy species of tree, which was collected with religious precautions. Whether, therefore, the sacred odour was used in unguents or burned like an altar sacrifice, it appears to have owed its virtue, like the gum of the *samora* tree, to the idea that it was the blood of an animate and divine plant." [1]

4. But purification was often obtained simply by lapse of time. Thus :

(1) After sexual intercourse a period of separation was observed lasting seven days.

(2) After childbirth, the mother, as we have seen, was not allowed to touch any hallowed thing or to come into the sanctuary for forty days. And then at the end of the forty days she was required to offer a yearling lamb for a burnt-offering, and a young pigeon or turtle-dove for a sin-offering. In the case of poverty she was allowed to substitute for the lamb another pigeon or turtle-dove.

(3) Contact with the dead was cleansed by separation until the evening, followed by a trespass-offering and a sin-offering.

(4) Abnormal issues were purified by bathing at the end of seven days and the offering of two turtle-doves or young pigeons. Diseases, and especially leprosy, required more minute ceremonies, including the washing of the clothes, shaving of the hair, and bathing of the body.

(5) The defilement due to contact with an unclean

[1] S. M. Cooke, art. PURIFICATION (Hebrew), in *ERE* x. 490.

person could be removed by remaining apart until the evening, and then making the trespass- and sin-offerings.

(6) Uncleanness due to eating unclean animals could be removed simply by remaining unclean until the evening.

(7) But uncleanness due to idolatry, necromancy, and other "abominations" was a different matter, and could be removed only by punishment, which Yahweh took into His own hands. The punishment might be excommunication and it might be death.

THE HOLINESS CODE.

(Lev. xvii. 1–xxvi. 46.)

Land Tenure in Palestine.

There are three ways in which land is held in Palestine.

1. "*Mulk*," *or freehold.*—The land in and immediately surrounding the towns and villages, with their suburbs, is mulk-land or freehold, the property of private individuals, and pays a fixed tax to the State. For the most part it consists of vineyards, gardens, and olive yards. Unlike the wide unbroken stretch of the common arable land of the village (the "field" of the Bible), the gardens, in common with the vineyards, are almost invariably enclosed.

2. "*Wakf*," *or ecclesiastical lands.*—Lands belonging

to mosques, churches, schools or other like institutions are called "wakf," and have either been dedicated to the saint or granted by a formal deed to the mosque in the event of the extinction of the family to which the land belonged. The greater part of the ecclesiastical land has now passed into the hands of the government.

3. "*Mîrî*," *or crown lands.*—The bulk of the land belongs to the Crown and its occupiers have the right only to its cultivation, paying a land tax to the Crown. The fellahîn, that is to say, the ploughmen or farmers—the name being derived from the word "falaha," to plough or cultivate—hold the open fields beyond the villages in common, a system which corresponds to the method of land tenure in ancient times. All have the right to cultivate a share of the common lands of the village, the size of the share depending on the number of oxen in the farmer's possession. A yoke of oxen is called "faddân," which also stands for a measure of land, the amount that can be ploughed by a yoke of oxen in twenty-eight days, working at the rate of twelve hours a day.

Although the ground that is to be ploughed has no hedges or walls dividing it off into fields, but appears to be an unbroken expanse of land, there are nevertheless rough, natural boundaries that split it up into portions or lots, and these sections have each a name, such as "the field of the partridge," "the field of the mother of mice," "the field of the rock," etc., a practice which evidently existed in Bible days, for it will be remembered

that there was "the fuller's field" (2 Kings 18[17]) and "the potter's field" (Mt. 27[7]), which was later called "the field of blood," because it was bought with the thirty pieces of silver that Judas obtained as the price of his betrayal of the Master. As soon as the number of the cultivators is known, the land is marked out in a corresponding number of portions. Then the names of the various portions or lots are written on pebbles and these are placed in a bag which the Khatîb holds. A young boy is called up to draw the lots, and as he takes each lot out of the bag he hands it to one of the applicants. On receipt of the pebble the man says, "This is my lot, may God maintain it," as the Psalmist says, "Thou maintainest my lot" (Ps. 16[5]). It is of great importance to the cultivator to know where his particular portion of land is located. The lines (or lot) may have fallen to him in pleasant places (Ps. 16[6]), or on poor soil, far from his dwelling.

The landmarks to indicate each man's portion of ground are not elaborate erections. A stone of moderate size, or a small heap of stones, laid at each corner is sufficient to mark the boundary, and no one would dream of removing his neighbour's landmark (Deut. 27[17]).

A man is not permitted to sow any crop he pleases in the strip of ground allotted to him. He must always grow the same thing as the rest of his fellow-workers are growing in that district. This is necessary to ensure that all the ground is lying fallow at the same time, so that the herds and flocks that are pastured on the land in order

to manure the fields may do no damage to standing crops.

There is a custom regarding the land which seems to be very ancient—namely, the Shekârah, or the cultivation of part of the land each year by the villagers for those who are unable to till it for themselves. There is the portion reserved for the Khatîb and "the portion of the carpenter," cultivated for them by the people in return for their services. "Our Saviour," says Neil, "doubtless, like Joseph His reputed father, had His 'carpenter's portion' cultivated for Him in the arable ground belonging to the village-community at Nazareth."

In Num. $26^{55.\ 56}$ it is said: "The land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall their inheritance be divided between the more and the fewer (R.V.)." This clearly points to communal possession of the land and ignores the individual claim. Each head of a family group must have received his share of land according to the number of his descendants and followers. "These," Neil conjectures, "were probably very numerous in most cases, and must have become still more so as time went on and the family increased with each new generation. These numerous related groups settled each in their own village, and held a kind of joint possession of all the lands belonging to the family which lay around it, precisely as the villagers of Palestine do now."

Nor was this joint-tenure of land merely a Jewish custom. There are many hints that it prevailed

throughout the East long before Israel existed as a separate nation, or came into possession of Palestine. When Abraham sought to purchase the field of Machpelah, he first approached the community, "the sons of Heth," that is, "the people of Heth," who held Hebron and the land round about it. So again, when Jacob bought a parcel of ground where he spread his tent, situated close to a large town, Shechem, it was not from a private owner but "from the sons of Hamor, the father of Shechem."

In connection with the sale of land it is interesting to note that if there happen to be trees upon it they are not necessarily sold with the land. The land may, and often does, belong to one man while the trees on it are the property of another. It will be remembered that Abraham purchased Machpelah, the field "and all the trees that were in the field" (Gen. 23^{17}), which shows how ancient this custom must be.

When a peasant proprietor in Palestine has fallen foul of the law in some way and been obliged to flee from his village, his land passes into the possession of his neighbours, who retain it during his absence. But on his return he is entitled to receive his land again, though the process of restoration may be a troublesome one. This again illustrates the ancient Hebrew practice. When the widow of Shunem returned to her home after her seven years' sojourn in the land of the Philistines she expected to receive her house and land again. But when restoration was refused she went to plead her cause before the king. "So the king appointed unto her

a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now " (2 Kings 8^{6}).

VOWS AND TITHES.

(Lev. xxvii. 1–34.)

The following articles bear upon this chapter:

Lev. 27^{32} The Syrian Shepherd, p. 289.
Land Tenure in Palestine, p. 144.

NUMBERS.

THE FIRST CENSUS, ETC.

(NUM. i. 1–ii. 34.)

THE following articles bear upon this section :

The Peninsula of Sinai, p. 97.
The Tribe, p. 206.
Bedawîn Tents, p. 15.
Priests and Levites, p. 125.

THE LEVITES AND THEIR DUTIES.

(NUM. iii. 1–iv. 49.)

The following articles bear upon this section :

The Tabernacle and its Furniture, p. 111.
Priests and Levites, p. 125.

THE LAW OF JEALOUSY.

(NUM. v. 1–vi. 27.)

TRIAL BY ORDEAL.

Though references to the primitive custom of trial by ordeal appear in the story of Korah (Num. 16^{16-18}) and in Ps. 109^{18}, the only explicit example in the Old Testament of this early practice is that contained

in the present section, Num. 5^{11-31}, where the method to be employed in the case of a woman suspected of adultery is fully described. If a husband suspects his wife of unchastity he is required to bring her before the priest with an accompanying offering of "the tenth part of an ephah of barley meal" (about seven pints). No oil or frankincense is to be put on the offering, because these are regarded as symbols of joy. The woman is brought "before Yahweh," with her hair loosened as a token of mourning for her shame, and the priest submits her to a double test. He pronounces a curse which the woman accepts by saying, "Amen, Amen," and then gives her a potion to drink composed of water from a sacred spring (or from the brazen laver), dust from the floor of the Tabernacle, and the written words of the curse washed off from the parchment into the water. If guilty, the potion will have a harmful effect on her; but if she is innocent it will do her no injury.

Where there is no legal evidence, then, of the guilt of the accused person, trial by ordeal is resorted to, that the decision of the deity may be obtained on the doubtful case. Here, the drinking of a potion is made the test, but there were many other, and widely different, forms of ordeal prevalent among the nations from early times. In the Code of Hammurabi, the oldest known code of laws in the world, it is laid down that a man accused of sorcery is to be tried by the water-ordeal. He is to plunge into the sacred river, and if he succeeds in swimming in its current he is declared to be innocent.

The nearest parallel to the present passage in Numbers is in section 132 of the Code, where it is written that, "If the finger has been pointed at the wife of a man because of another man, and she has not been caught, for her husband's sake she shall plunge into the sacred river."

In the Middle Ages this water-ordeal was the usual test to which a suspected witch was subjected, with this difference that to sink was a sign of innocence, and to float, a sign of guilt. The witch was thrown into the water, cross bound, her right thumb being attached to her left toe, and her left thumb to her right toe, and if the water "rejected" her it was considered that her guilt had been proved. Other ordeals consisted in walking barefoot upon heated plough-shares, holding red-hot metal in the hand, and the like.

Ordeal by fire and water is still practised by the Bedawîn who, it is stated, frequently "settle a conflict of evidence by the opposing witnesses licking a glowing hot-iron spoon." According to the Hindu Code of Manu, "He whom the blazing fire does not burn, whom the water does not cast up . . . must be taken as truthful in his oath." At an early period in England a favourite ordeal was that of the consecrated slice of bread. The accused was given bread from the altar, and the curse pronounced by the priest was that if he were guilty the Angel Gabriel would cause him to choke and be unable to swallow the bread. In reference to this ordeal Tylor remarks that, "if guilty, and not a hardened offender, he was apt to fail, dry-mouthed

and choking, to get it down." The remembrance of this ancient ordeal still lingers in the popular phrase, "May this bit choke me if I lie!"

The following articles bear upon the passages specified:

Num. 5[18] Hair, p. 244.
Num. 6 Nazirites, p. 241.

THE OFFERINGS OF THE SECULAR HEADS OF THE TRIBES.

(NUM. vii. 1–x. 10.)

NOTE.

Num. 9[16] "*The cloud covered it, and the appearance of fire by night.*"—The custom is frequently noted in early times of carrying braziers containing burning wood at the head of an army or caravan; so that the fire indicated by night the line of the march. (Kennedy.)

The following articles bear upon this section:

Num. 9[5-14] The Feast of the Passover, p. 79.
The Ritual of Sacrifice, p. 118.
Ceremonial Purity, p. 139.

FROM SINAI TO KADESH. (JOURNEYINGS IN THE WILDERNESS.)

(NUM. x. 11–xiv. 45.)

QUAILS.

There are several expressions in the scriptural account of these birds which are borne out by the observation

of their habits. Thus the period when they were brought to the camp of the Israelites was in the spring, when on their northward migration from Africa. According to their well-known instinct, they would follow up the coast of the Red Sea till they came to its bifurcation by the Sinaitic Peninsula, and then, with a favouring breeze, would cross at the narrow part, resting near the shore before proceeding. "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp . . . and the people . . . gathered the quails" (Num. $11^{31.\ 32}$). Even so to-day, the birds, being of weak flight, are quite exhausted when they avail themselves of a landing-place, so that they will actually permit themselves to be trodden upon. It is on account of their feeble wing power that they always fly with the wind and never against it. The flight is very low, just skimming the surface of the ground "about two cubits above the face of the earth" (Num. 11^{31}). The migratory flocks are very large. Thus 100,000 have been taken near Nettuno in a single day, and 160,000 have been captured in a season on the little rock of Capri near Naples. Pliny states that the quails have been known to alight on a vessel in the Mediterranean in such multitudes as to sink it, and when they alight on the ground a migratory flock will cover an extent of several acres. So was it when the Israelites "spread them all abroad for themselves round about the camp" (Num. 11^{32}).

The quail has a vast geographical range, extending, without variation of species, from Ireland to Japan,

and from Northern Europe to the Cape of Good Hope. It is a summer migrant to Britain, though of late years it has become scarcer. The birds sold in the British markets are usually snared in Italy, during the spring migration. The quail is not unlike a small partridge, and has a length of 7 inches. It is considered the most delicate eating of all game.

A GROUP OF LAWS RELATING CHIEFLY TO RITUAL.

(NUM. xv. 1–41.)

The following articles bear upon this section :

The Ritual of Sacrifice, p. 118.
Crimes and Punishments, p. 197.

THE MUTINY OF KORAH, DATHAN, AND ABIRAM.

(NUM. xvi. 1–xviii. 32.)

INCENSE.

The use of incense in religious ceremonies is very widespread. Its origin is uncertain. The Oriental has a partiality for aromatic odours : he enjoys them himself ; he perfumes his person, his garments, and his house with them ; and he offers them to guests and rulers whom he desires to honour. "In the houses of the rich it used to be a common custom to sprinkle

the guest, before he rose to take his leave, with rose water or orange-flower water; and to perfume him with the smoke of some odoriferous substance; but of late years this practice has become infrequent. The scent-bottle, which is called 'kumkum,' is of plain or gilt silver, or fine brass, or china, or glass; and has a cover pierced with a small hole. The perfuming-vessel, or 'mibkharah,' is generally of one or other of the metals above mentioned: the receptacle for the burning charcoal is lined, or half filled, with gypsum plaster; and its cover is pierced with holes for the emission of the smoke. The mibkharah is used last: it is presented by a servant to the visitor or master, who wafts the smoke towards his face, beard, etc., with his right hand. Sometimes it is opened, to let the smoke out more freely. The substance most commonly used in the mibkharah is aloes-wood, or benzoin, or cascarilla bark. The wood is moistened before it is placed upon the burning coals. Ambergris is also used for the same purpose; but very rarely, and only in the houses of persons of great wealth, as it is extremely costly. As soon as the visitor has been perfumed, he takes his leave, the master of the house commending him to the care of God." (Lane.)

The Oriental custom thus described suggests that the act of incensing as a religious rite arose from the idea that what was so obviously pleasing to man must be acceptable to the Deity. On the other hand, it has been suggested that it may have been regarded as a means of driving evil spirits away from the sanctuary.

Thus in Tobit 8^{2} the following occurs: "And as he went he remembered the words of Raphael (6^{7}), and took the ashes of the perfumes . . . and made a smoke therewith. The which smell when the evil spirit had smelled, he fled."

In Num. 16^{46-48} an atoning efficacy is attributed to the burning of incense, "And, behold, the plague was begun among the people: and he put on the incense, and made atonement for the people. And he stood between the dead and the living; and the plague was stayed." In later times, incense, rising heavenwards in a cloud, came to be regarded as a spiritual symbol of prayer, as in Rev. 8^{4}.

The holy incense of Exod. 30^{34-38} was to be made of four special ingredients—stacte, onycha, galbanum, and frankincense. Stacte is not known now, though some have sought to identify it with the gum of the storax tree, a beautiful perfumed shrub, abundant on the lower hills of Palestine, the gum of which is still used in Syria as a perfume. Onycha was obtained from a shellfish, still gathered along the coasts of the Red Sea, and largely used as an ingredient in the perfumery of the Arab women. Galbanum was the resin of an umbelliferous plant, used by the ancients medicinally, and also, from its pungent odour when burnt, to keep off insects, to expel serpents from stables, and to revive sick bees. Frankincense is a fragrant gum-resin obtained, by means of incisions, from trees now found mostly in Somaliland, but in olden times in South Arabia.

The incense used in the temple in N.T. times was

prepared of the four ingredients mentioned above, with which seven others were mixed, besides a small quantity of "ambra" and of a herb which gave out a dense smoke. To these thirteen substances was added salt, in accordance with the instructions in Exod. 30^{35}. The greatest care was taken to have the incense thoroughly bruised and mixed. Altogether 368 pounds were made for the year's consumption, about half a pound being used every morning and evening in the service.

A more modern theory of the origin of the practice of burning incense is that it arose with the Egyptians, who regarded it as a means of restoring to the dead the *odour* of a living body. "Among the most obtrusive evidences of death were the coldness of the skin and the lack of perspiration and of the odour of the living. It is important to realize what the phrase "odour of the living" would convey to the Proto-Egyptian. From the earliest pre-dynastic times in Egypt it had been the custom to make extensive use of resinous material as an essential ingredient (what a pharmacist would call the adhesive "vehicle") of cosmetics. One of the results of this practice in a hot climate must have been the association of a strong aroma of resin or balsam with a living person. Whether or not it was the practice to burn incense to give pleasure to the living is not known. The fact that such a procedure was customary among their successors may mean that it was really archaic; or, on the other hand, the possibility must not be overlooked that it may be merely the later vulgarization of a practice which originally was devised

for purely ritual purposes. The burning of incense before a corpse or statue was intended to convey to it the warmth, the sweat, and the odour of life.

When the belief became well established that the burning of incense was potent as an animating force, and especially as a giver of life to the dead, it naturally came to be regarded as a divine substance in the sense that it had the power of resurrection. As the grains of incense consisted of the exudation of trees, or, as the ancient texts express it, "their sweat," the divine power of animation in course of time became transferred to the trees. They were no longer merely the source of the life-giving incense, but were themselves animated by the Deity, whose drops of sweat were the means of conveying life to the mummy.

Many factors played a part in the development of tree-worship, but it is probable that the origin of the sacredness of trees must be assigned to the fact that it was acquired from the incense and the aromatic woods which were credited with the power of animating the dead.

For reasons precisely analogous to those already explained in the case of libations, the custom of burning incense, from being originally a ritual act for animating the funerary statue, ultimately developed into an act of homage to the Deity.

But it also acquired a special significance when the cult of sky-gods developed, for the smoke of the burning incense then came to be regarded as the vehicle which wafted the deceased soul to the sky or conveyed

there the requests of the dwellers upon earth." (G. Elliot Smith.)

The following articles also bear upon this section :

Trial by Ordeal, p. 150.
The Peninsula of Sinai, p. 97.
The Ritual of Sacrifice, p. 118.

THE RITUAL OF THE RED HEIFER.

(Num. xix. 1-22.)

The Red Heifer.

The ashes of a red heifer added to running water formed the most powerful means known to the Hebrews of removing the defilement produced by contact with a dead body. The animal whose ashes acquired this special virtue had to be of the female sex, of a red or rather reddish-brown colour, physically without blemish, and one that had never borne the yoke.

The following account of the ritual of the sacrifice, which became very elaborate, is adapted from Edersheim:

Seven days before, the priest destined for the service was separated and kept in the temple in "the House of Stovesu" where, according to the Rabbis, he was daily sprinkled with the ashes of all the red heifers ever offered. When bringing the sacrifice he had to wear his white priestly raiments (see art. Priests and Levites, p. 125). As the sacrifice had to be conducted wholly outside "the camp," the Mount of Olives was chosen as the site of the offering, a procession passing through the east gate of the temple and over an arched roadway.

On the Mount the elders of Israel waited while there was also prepared a pyramidal pile of cedar, pine, and fig wood, having an opening in the middle into which the heifer was thrust, bound. The officiating priest then immersed his whole body in water, after which he slew the sacrifice with his right hand, catching up the blood with his left. Seven times he dipped his finger in it, sprinkling it in the direction of the Most Holy Place, which he was supposed to have in full view. Then, immediately descending, he kindled the fire. As soon as the flames burst forth he took cedarwood, hyssop, and scarlet wool, asking three times as he held up each : " Is this cedar-wood ? Is this hyssop ? Is this scarlet ? " so as to call to the memory of every one the divine ordinance. Then, tying them together with the scarlet wool, he threw the bundle upon the burning heifer. The burnt remains were beaten into ashes with sticks or stone mallets and then passed through sieves and divided into three portions ; one portion to be kept in the temple terrace, a second on the Mount of Olives, and the third to be distributed among the priesthood throughout the land.

The next care was to find some one to whom no suspicion of possible defilement could attach, who might administer purification to such as needed it. For this purpose children were almost exclusively employed. If we are to believe the Mishna, there were at Jerusalem certain dwellings built upon rocks that were hollowed beneath, so as to render pollution from unknown graves an impossibility. Here the children destined for this

ministry were to be born, and here they were reared and kept till fit for their service.

Peculiar precautions were adopted in leading them out to their work. The child was to ride on a bullock, and to mount and descend it by boards. He was first to proceed to the Pool of Siloam, and to fill a stone cup with its water, and thence to ride to the Temple Mount, which, with all its courts, was also supposed to be free from possible pollutions by being hollowed beneath. Dismounting, he would approach the Beautiful Gate, where the vessel with the ashes of the red heifer was kept.

Next a goat was brought out, and a rope, with a stick attached to it, tied between its horns. The stick was put into the vessel with the ashes, the goat driven backwards, and of the ashes thereby spilt the child would take for use in the sacred service as much as would be visible on the water of separation which was in the stone cup. The purification was made by sprinkling with three stalks of hyssop tied together and dipped into the water.

The cost of the whole sacrifice was very great, since a pure red heifer was rare, so that the expenses were defrayed from the temple treasury.

INCIDENTS IN THE WILDERNESS.

(Num. xx. 1–xxi. 35.)

Serpent Mythology.

It is the tendency of primitive peoples to attribute mysterious powers to certain animals and to regard them with awe, wonder, or fear. They marvel at the swiftness

of leopards, the fierceness of evening wolves, the strength of the lion, the way of an eagle in the air, the way of a serpent upon a rock. No creature so attracts the attention as the serpent; its rapidity of movement, the deadly poison of its bite, the malignity of its eye, and its strange power of fascination all tend to give it a predominant place in mythology. The serpent casting its skin suggests to primitive man the perpetual renewal of youth and hence its immortality, and it is early regarded as "more subtil than any beast of the field." Its peculiar form and motion led men to connect the serpent with the sea and rivers, or with the forked lightning. Always there was the feeling that some mysterious and supernatural power lurked in the coils of this uncanny creature, and the Arabs believe that a jinn (spirit) is embodied in every serpent.

Various attempts have been made to explain the story of the brazen serpent in the wilderness (Num. 21^{6-9}). The explanation which seems to be most generally received at present is that it is an etiological story, that is to say, a story told to explain a custom or rite already in existence. What that custom or rite was, however, it is not easy to say. We know that the Israelites associated healing with the serpent, and an interesting parallel is to be found in the Greek myth of the god of healing, Asklepios, who is said to have appeared in serpent-form. Prior to the destruction of the brazen serpent by Hezekiah, the power of healing was attributed to the image itself, and the account of Num. 21^{4-9} may have been "framed to controvert the popular

belief, and to trace back the power of healing to Yahweh Himself, who, as the prophets taught, both bruised and healed." A similar belief may be traced in "the dragon's well" (Neh. 2^{13}), for it has been pointed out by Robertson Smith that "the Arabs still regard medicinal waters as inhabited by the jinn, which are usually of serpent form."

The seraphim of Is. 6^{2} and the "fiery flying serpent" (14^{29} 30^{6}) are mythological in character. The most attractive parallel to the seraphim is that which compares them to the winged griffins of Egypt, called "serefs," who protected tombs or sacred trees. Like the cherubim guards of Paradise and of the ark, the seraphim guarded the thresholds of the temple, and it was their duty to "admit only the initiated to the presence of deity." Another analogy is to be found in the imposing winged lion-figures at the entrances of Assyrian temples and palaces.

In the oracle against Philistia (Is. 14^{29}) the people are threatened with a "basilisk" (adder) and a "fiery flying serpent," both symbols denoting Sennacherib, the successor of the Assyrian king Sargon. The flying serpent belongs to the class of fanciful creatures with which popular imagination peoples the desert regions. Baldensperger suggests that the serpent called by the Arabs Nashabé, the jumper, is the one mentioned by Isaiah. The Arabs have many stories to tell of this serpent (*Coluber quadrilineatus*), such as "its flying across valleys, and even penetrating camels from its velocity"; and many fear it greatly.

BALAK AND BALAAM.

(Num. xxii. 1–xxiv. 25.)

The Ass.

When we read of the ass in the pages of Scripture, we must not picture the stunted, degraded, spiritless creature which is so often met with in northern countries, where the ass has degenerated both in size and in spirit from the powerful and nimble animal of the East. The Eastern ass will accomplish quite as long a day's journey as the horse or camel; though its speed is not so great, it will maintain an easy trot and canter for hours without flagging, and always gains on the horse on hills or on broken ground. The price of a well-bred ass is almost equal to that of a horse.

The ass is frequently mentioned in the Bible as being ridden by persons of wealth and quality, as indeed it is at the present day in the East. Thus Abraham saddled his ass to go from Beersheba to Mount Moriah (Gen. 22^{3}); Balaam proceeded on his ass from Chaldea to Moab; the thirty sons of Jair rode on thirty ass colts, a proof of wealth and dignity (Judg. 10^{4}). The family of Abdon were similarly mounted (Judg. 12^{14}); so were Ahithophel and Mephibosheth (2 Sam. 17^{23} 19^{26}).

Asses were especially used by women, as by Zipporah (Exod. 4^{20}). Achsah, the daughter of Caleb, lighted from her ass when she petitioned her father for a dowry of springs of water (Judg. 1^{14}). Abigail rode on her ass to meet David (1 Sam. 25^{20}); and the wealthy Shunam-

mite woman saddled an ass when she set out to fetch Elisha (2 Kings 4^{24}). White asses were an especial mark of rank and dignity. Thus Deborah addresses the judges as "Ye that ride on white asses": and white asses are still in high esteem. Bagdad is celebrated for its breed of white asses, which are considered more fleet than others; and they are to be seen also in Damascus, where they command fancy prices.

The flesh of the ass was unclean, and it is recorded as a terrible proof of the severity of the famine in Samaria that "an ass's head was sold for fourscore pieces of silver" (2 Kings 6^{25}). It is spoken of by Ezekiel as an abomination: "Whose flesh is as the flesh of asses" (23^{20}). The laws of Mohammed also forbid the flesh of the ass; but the Bedawîn hunt the wild ass, and esteem its meat, as did also the Romans.

The ass is still the most universally useful domesticated animal in Palestine. On it the fellah rides to his day's work, with it he ploughs his field, threshes out his corn, and at last carries home the harvest (Neh. 13^{15}). Whole groups of donkeys traverse every road carrying corn (Gen. $42^{26.\ 27}$), firewood (Gen. 22^{3}), provisions (1 Sam. 16^{20}), skins of water or baskets full of sand, stone, or refuse. A group or train of such animals are so gregarious that they will keep together even if running away (1 Sam. $9^{3.\ 20}$). The animals, however, are not taken care of by the peasants, and the appalling condition of their hides is often a sad testimony to the cruelty they patiently endure.

Blessings and Cursings.

Among the Hebrews blessings and cursings were regarded as having real material power to affect the well-being and the future of those upon whom they were pronounced. Once the words had been uttered they were considered irrevocable, and even a blessing obtained by deception could not be withdrawn (cf. Gen. 27^{35}). The most valuable heritage that any parent could leave to his children was his blessing. So when Jacob, who had himself coveted the paternal blessing, wished to bestow his greatest gift on the children of Joseph, he had them brought before him that he might bless them before he died.

This blessing of Ephraim and Manasseh became afterwards the formula used by Jewish parents in blessing their children in accordance with Jacob's own words, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh" (Gen. 48^{20}). It is the Jewish custom at the present day for the father to bless his children after this manner on the Sabbath Eve, saying to his sons, "May God make thee like Ephraim and Manasseh," and to his daughters, "May God make thee like Sarah, Rebekah, Rachel, and Leah." The method of imparting the blessing in the case of individuals was by the laying on of hands (Gen. 48^{17}). In blessing a multitude the hands were lifted up and extended towards the people (Lev. 9^{22}).

Remarkable as his gift of polite phraseology can be, the Oriental has a still more wonderful gift of impreca-

tion and, when thoroughly roused, the violence of his pious wrath goes beyond all measure, like Shimei of old, who "went along on the hill's side over against David, and cursed as he went, and threw stones at him, and cast dust" (2 Sam. 16^{13}). Of course, many curses have very little significance attached to them, but when the Oriental sets himself seriously to curse his enemy, he does so in the full belief that his words will have their effect. If the curse is pronounced on a dead person, then no afterthought or kindly feeling can remove it, but if the person against whom it is uttered is alive, the curse can be withdrawn. When the Ephraimite Micah confessed his theft his mother hastened to avert the results of her curse upon the unknown thief by pronouncing a blessing on her son, saying, "Blessed be thou of the Lord, my son" (Judg. 17^{2}).

The Mosaic Law (Lev. 20^{9}) declares that "Every one that curseth his father or his mother shall surely be put to death." In Palestine curses are generally directed against the head of the house and his ancestors, while the mother and the maternal side of the house are ignored as not being of sufficient importance. There is no phrase commoner than that of "Cursed be your father." "Cursed be your grandfather" takes the matter a little farther back, and ancestors still more remote may also come under the ban. An imprecation on some one's father may also have the contemptuous phrase, "who was killed by a woman," added to it to give it a still greater bitterness. It was the fear of

just such a saying that made Abimelech order his armourbearer to slay him (Judg. 9^{54}).

"In his oral bombardment of his enemy," says Rihbany, "the Oriental hurls such missiles as 'May God burn the bones of your fathers'; 'May God exterminate your seed from the earth'; 'May God cut off your supply of bread'; 'May you have nothing but the ground for a bed and the sky for covering'; 'May your children be orphaned and your wife widowed'; and similar expressions." They are almost the same words that the writer of the 109th Psalm uses in calling down vengeance on his adversary, "Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be vagabonds, and beg; and let them seek their bread out of their desolate places. Let the extortioner catch all that he hath; and let strangers make spoil of his labour. Let there be none to extend mercy unto him; neither let there be any to have pity on his fatherless children."

MISCELLANEOUS ENACTMENTS.

(Num. xxv. 1–xxx. 16.)

The following articles bear upon this section:

The Ritual of Sacrifice, p. 118.
The Feast of Passover, p. 79.

THE CONQUEST OF THE TERRITORY EAST OF JORDAN AND LAWS REFERRING TO THE IMPENDING OCCUPATION.

(Num. xxxi. 1–xxxvi. 13.)

Cities of Refuge.

No fewer than forty-five offences are mentioned in the Pentateuch as punishable with death, and in most of these cases it would appear that the evidence for conviction might be very slight, and the justice very summary. But to soften the harshness of the law in the case of homicide, and to avoid mistakes which hasty passion might occasion, six cities of refuge were appointed to afford instant and inviolable sanctuary to the manslayer who might flee to them, and there have his case more fully and impartially investigated (Num. $35^{12.\ 26}$, Josh. $20^{5.\ 6}$).

The origin of this custom is believed to rest upon two primitive religious ideas: the sacredness of the blood or life; and the sacredness of a particular locality, due, in each case, to the divine presence. Thus it was an unpardonable offence to slay any one, and an offence that could be atoned for only by blood (see art. Blood Feuds). Yet if the murderer fled to the spot where the god was manifest, there he remained inviolate, though the minute he left the sanctuary he was again at the mercy of the blood avenger.

With the Hebrews every altar or sanctuary in the land could extend its protection to one who, without

intention, had taken the life of another. He had to justify his claim to protection by showing to the authorities of the sanctuary that his deed was unpremeditated; but, this established, he was allowed to remain within the sacred precincts for an indefinite period, possibly for life. For he could not appease his avenger by money, and his want of prudence must entail some punishment. What provision was made for his maintenance is not revealed, but probably he had to win his subsistence by work.

When the provincial altars and high places were abolished by Josiah in 621 B.C. the right of asylum there fell with them, and provision had to be made for the continuance of ancient usage on a modified basis. So cities of refuge, situated at convenient distances, were set apart for the manslayer, and it may have been that the roads thither were specially kept and marked to render escape easy (Deut. 19^3).

There are in Palestine to-day several other rough-and-ready modes of sanctuary. First a man pursued by the avenger of blood may seize hold of the dress of a woman, even that of his own wife, and thus find safety. Secondly, he may fly to a mosque, or any sacred shrine, and so escape. Thirdly, he may take refuge in the abode of any neutral person, and in this case, no matter what trouble or inconvenience may be caused by the presence of the uninvited guest, it is thought very disgraceful to refuse such an asylum if it is sought. Many lives are saved every year in Bible lands by these means, the fugitive manslayer staying as a guest in

the house to which he has fled until the matter has been settled, and the avenger and his friends have either been satisfied that the homicide was innocent, or else have formally accepted the blood fine—which last is very frequently the case amongst the fellahîn, who avoid taking life unnecessarily, for, as they say, "man is not a water melon: when once on the ground he cannot rise again."

A fourth and most remarkable mode of taking sanctuary is by the invocation of the name of some person of power or rank, the appeal to the name being considered tantamount to the entering of the house of the one mentioned. This custom would appear to be referred to in such passages as Ps. 54^{1-3}, Prov. 18^{10}, 2 Sam. 22^{4}, and perhaps Exod. 20^{7}.

DEUTERONOMY.

THE FIRST ORATION.

(DEUT. i. 1–iv. 43.)

THE BOOK OF DEUTERONOMY.

THIS book may be said to be the most important in the O.T. Canon, for it was the nucleus of the formation of that canon, the first book to be accepted by the Hebrews as authoritative scripture. It is believed to be the famous book of the Law discovered in the temple during the reign of Josiah, *circa* 621 B.C. (2 Kings 23^{1-24}). The following passages are particularly significant, showing how the reforms of Josiah's day were guided by the Deuteronomic code :

DEUTERONOMY.	2 KINGS.
7^{5} "But thus shall ye deal with them; ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire" (cf. Deut. 12^{3} 16^{21}).	23^{6} "And he brought out the Asherah from the house of the Lord . . . and burned it . . . and stamped it small to powder."

Deuteronomy.	2 Kings.
23^{17} "There shall be no harlot of the daughters of Israel, neither shall there be a sodomite of the sons of Israel."	23^{7} "And he brake down the houses of the sodomites, that were in the house of the Lord, where the women wove hangings for the Asherah."
12^{31} "Thou shalt not do so unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters do they burn in the fire to their gods."	23^{10} "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech."
$18^{10.\ 11}$ "There shall not be found with thee any one . . . that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer."	23^{24} "Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might confirm the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord."
6^{14} "Ye shall not go after other gods, of the gods of the peoples which are round about you."	23^{13} "the abomination of the Zidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the children of Ammon, did the king defile."

The practical result of this reformation was the establishment of a Central Sanctuary where alone the sacrifices offered to Yahweh would be valid. This ideal was rendered practicable by the small size of the country. Jerusalem is distant from the sea only 33 miles, from Jordan about 18, from Hebron 19, and from Samaria 34, so that it was no Utopian dream. And much of the legislation of Deuteronomy was framed to meet this scheme. Thus provision was made for the priests who were turned out of the local sanctuaries (Deut. 18^{6-8}); the fugitive from the blood avenger was provided with cities of refuge which would act as asylum in lieu of the older shrines (Deut. $19^{2.3}$) (see art., p. 170); the annual festivals must be held at Jerusalem (Deut. 16^{16}); while produce for the payment of tithes which would be too heavy or cumbersome to transport any distance might be changed into money to be brought to the Central Sanctuary (Deut. 14^{22-26}).

The form of the Book of Deuteronomy is dramatic, the action of the piece consisting in the delivery to Israel of a code of Law. This, the simplest form of drama, where there is only one speaker, appears, for the most part to have been sufficient for the Hebrew people. It was a form used often by the Prophets, who constantly made Jehovah to be the single speaker, the dramatic situation being expressed in the simple phrase "thus saith the Lord." So in Deuteronomy the writer speaks of Moses in the third person (1^{1-5}), but when Moses is introduced as the author of the declamations he uses the first person. The scene is laid in the land of Moab.

The time is the first day of the eleventh month (early spring) of the fortieth year of the wanderings.

The influence of Deuteronomy on later practices is clearly shown. "The pious Jew of Christ's day showed his piety visibly in three ways—by the Zizith, the tassels of blue or white wool worn on the four corners of the upper garment; by the Mezuzah, the little box fixed to the right doorpost of houses or rooms, which contained a small roll inscribed with certain portions of Scripture; by the Tephillin or Phylacteries worn by the male Israelite on arm or head at morning prayer. Each of these observances rests on a Deuteronomic command (6^{8} $11^{18.20}$ 22^{12}). A marked feature of Jewish piety, as every one will have noticed who has watched a pious Jew at meal-time, is the elaborate thanksgiving; this is based upon the command, 'and thou shalt eat and be full, and thou shalt bless Yahweh thy God for the good land which he hath given thee' (8^{10}). The daily prayer of Judaism, its confession of faith, to be recited morning and evening, by every adult male Israelite, is made up of the two cardinal passages taken from Deuteronomy (6^{4-9} and 11^{13-21}), with the addition of a third from Numbers (15^{37-41})." (Wheeler Robinson.) It is to be noted, too, that there are about thirty quotations from Deuteronomy in the N.T. in addition to eighty less direct references, while Christ summarized the whole of the law and the prophets in a verse taken from Deuteronomy (6^{5}).

THE SECOND ORATION.

(DEUT. iv. 44–xi. 32.)

THE MEZUZAH.

The Hebrew word Mezuzah, translated "doorpost," is the name given to a square piece of parchment, made of the skin of a "clean" animal, on which are inscribed certain passages of the Law, namely, Deut. 6^{4-9} and 11^{13-21}. The text is written in twenty-two lines and the piece of parchment is then folded and enclosed in a cylinder of glass, or in a metal or wooden case. This is fixed in a slanting position on the upper part of the right-hand doorpost of the house, or—in the case of the very strict Jews—on the side-posts of all the main entrances, and the process of fastening it is accompanied by the recital of the following words: "Blessed art Thou our God, King of the world, who hast sanctified us by Thy commandments and hast commanded us to fasten the Mezuzah." At the top of the parchment on the outer side the name of God, Shaddai—"the Almighty"—is inscribed and an opening is made in the case, an opening protected by glass, that the name may be visible. Every strict Jew, as often as he passes the Mezuzah, touches it, at the place where the divine name appears, with his finger or with his hand, and repeats the words: "May God keep my going out and my coming in from this time forth and for evermore" (Ps. 121^{8}). "When leaving on a business expedition he says, after touching it, 'In thy name (God) I go out and shall prosper.'"

The obligation of affixing the Mezuzah is based on the words of Deut. 6^9: "And thou shalt write them (the commandments) upon the posts of thy house and on thy gates." The custom of engraving sentences invoking the protection of the deity over the entrance of their homes was prevalent among early peoples, and the Hebrews would be familiar with the practice in Egypt, where it was customary, probably at the dedication of a house, to write the owner's name on the lintel and also, according to Wilkinson, "a lucky sentence for a favourable omen, as 'The Good Abode.'" Magic amulets, which were believed to have power to drive away evil spirits, were fastened by the Greeks and Romans on the doors of their houses, and this power was undoubtedly ascribed to the Mezuzah in early times by the Jews. Like Mohammedans at the present day, "who," says Dr. Thomson, "never set up a gate, cover a fountain, build a bridge, or erect a house, without writing on it choice sentences from the Koran, or from their best poets," the Jews regarded these sacred writings as protection against misfortune, evil spirits, and disease. In some periods the laws of Yahweh seem to have been inscribed directly on the lintels and doorposts instead of being placed in a case and nailed to the posts.

It was thus an old custom that was turned to a nobler use in the Mezuzah. Yahweh's covenant-words with His people were to be ever before the eyes of Israel, a constant reminder to them in their going out and their coming in of the God to whom they stood in the relation of children to a Father. Maimonides, the Jewish

philosopher, writing in the latter half of the twelfth century, expresses admirably this attitude and the high purpose which the Mezuzah was intended to serve, saying, "Whenever an Israelite comes into the house, or goes out, he, seeing on it the name of the Holy One, blessed be He, will thereby be reminded of His love; and when he awakens from his sleep, and from his thoughts about the vanities of time, he will thereby be led to remember that there is nothing which endures for ever and throughout all eternity except the knowledge of the everlasting Rock, and he will reflect and walk in the paths of righteousness."

There is a tradition at the present day in Jerusalem that a Mezuzah, with the text written by God Himself on the parchment, lies hidden within the gateposts, and the pious Jew as he passes through the gates lays his hand reverently upon the gatepost and then touches with his lips the fingers that have touched the sacred object.

THE LAW OF THE CENTRAL SANCTUARY.

(DEUT. xii. 1–xvii. 7.)

HEBREW SLAVERY.

Slavery is not an institution which flourishes to any extent among a nomadic people. Life is, at this stage of social evolution, a daily struggle for existence, in which it is only with difficulty that each man can procure sufficient food for himself and the needs of his

family. There is therefore no surplus that could go to the maintenance of slaves, and no inducement to keep them, since by their own labour they cannot produce any surplus of goods for the benefit of their master. War then, which is the most fruitful source of slavery, must, under these conditions, aim at the extermination of the conquered.

More than that, there is the further difficulty that in the nomadic type of life, where long distances have to be covered in the quest for food, it is practically impossible to exercise a strict supervision over the slave, and he has unlimited opportunities of escape from a distasteful servitude.

Again, nomadic society is made up of small groups of a few families, and when a slave escapes he is quickly beyond the power and influence of the group to which he belongs, and his recapture is very unlikely. In addition, the presence of a number of slaves of foreign origin would be a menace to the safety of the tribe or group, and that again would hamper the free movements of their masters.

Slavery can flourish as an institution only where society passes over from the nomadic into the settled state, for its need and possibility exist only where there is industrial activity and a consequent economic surplus. We can hardly imagine, then, that slavery existed to any extent among the Hebrews till the period of their settlement in the land of Canaan. By the conquest of Canaan large numbers of slaves no doubt came into the hands of the Israelites. The lives of

the captives are no longer forfeit, for we read of the Gibeonites that "the children of Israel smote them not," but made them "hewers of wood and drawers of water unto all the congregation" (Josh. 9^{21}). The slave legislation of the Book of the Covenant was framed to teach the newly settled people how to treat this new problem.

Slavery among the Hebrews never seems to have had the severity of the Greek and Roman type. That is not to say that slaves were not frequently subject to ill usage. According to the old law of Exod. $21^{20f.}$ a slave might be flogged even to the point of death, and provided he did not die immediately under his master's hand, but managed to linger on for a day or two, no punishment was inflicted on his owner. It is not surprising that, as Nabal put it, "There be many servants now a days that break away every man from his master." Ill-treatment there must have been in many cases, but, on the other hand, there were many privileges extended to the slave in Israel that his counterpart in Egypt knew nothing of. The great mass of the slaves in Egypt were employed on the vast building operations of the Pharaoh, and were on no higher a level than beasts of burden. But the slaves of Israel were mainly domestic and agricultural, and they were regarded as something more than mere chattels. They had their place in the home, and could share in a certain number of its privileges. If they had been circumcised they could participate in the religious feasts and eat of the Passover. They could rise to positions of influence

and authority in the household, and even, like Jarha the slave of Sheshan, marry their master's daughter. The incident of Saul's journey to Ramah shows that the slave was sometimes on terms of intimacy and friendship with his master, his advice listened to, and his help accepted. In the vast majority of cases his lot was a comparatively easy one, and it is evident from the law of Exod. $21^{5.\ 6}$ that a real affection might exist between master and slave, and that the latter might prefer his servitude to freedom. He might be, and no doubt often was, severely flogged, but then so were the children of the house. He could be sold to another master, but the daughter of the house was likewise property that could be disposed of in the same way. Wives were bought from their parents, and it is often hard to distinguish between the wife and the concubine. In short, the slave was on very much the same footing in the household as the wife and children of his master.

It has to be noticed, however, that legislation makes a very clear distinction between the two kinds of slaves which existed in Israel, the alien slave and the native Hebrew slave, and that the latter is its chief care. The foreigners, as is to be expected, do not come in for quite the same consideration. Thus it is only the Hebrew slave who has a right to release; the foreigner is expected to remain a bondslave for life.

Alien slaves.—Like the other peoples of antiquity, Israel depended largely on success in war for its slave supply. When they besieged a city and the inhabitants

gave them no trouble, but opened their gates to them, then the people of that city became, as Deuteronomy puts it, "subject to task work." But if the city resisted it was commanded that all the males should be put to death, and only the women and children spared to become slaves (Deut. $20^{10ff.}$). Later a traffic in slaves also sprang up, and the Israelites were permitted to buy slaves from the neighbouring nations or from the strangers dwelling in the land. These slaves then became a permanent possession and were inherited by children in the same way as any other property. The average price of a slave, it may be noticed in passing, is fixed in Exodus at thirty shekels, that is to say, about £4.

Although they were foreigners, the rights of these slaves were not neglected by the laws. The master has not complete freedom in his dealings with them. It is enacted that if he strikes a bondman or bondwoman so as to cause the loss of an eye or a tooth, that slave has to be granted liberty. A master also could not recover his runaway slave from those with whom the slave had taken refuge. Another privilege extended to the slave was the Sabbath rest. On the Sabbath day no slave was required to do any work. They had also the right, as already mentioned, to participate in the Passover, provided that they had been circumcised. The Deuteronomic law permits the female captive who is desired in marriage by a Hebrew to mourn for her parents for a full month, and at the end of that time her captor can marry her.

Hebrew slaves.—The cause which led to a Hebrew becoming a slave was either some offence for which he could not pay the fine, a theft which he could not make good, debt, or destitution. The insolvent debtor might be sold to work off his debt in labour. Through sheer poverty a man might be compelled to give up his freedom in order to secure the bare necessities of life in the service of another. Or for the same reason, a father might sell his children, especially his daughters, who became thereby the concubines of their masters. The children of a debtor might be sold after his death to meet his obligations, as in the case of the woman who made her complaint to Elisha, saying, " Thy servant my husband is dead: and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two children to be bondmen " (2 Kings 4^1).

The Primitive Code commanded that the Hebrew male slave be set free at the end of the sixth year of his servitude. If he was unmarried when he became a slave, he went free by himself; if married, then he took his wife with him. The concubine slave, however, was not allowed to go free in the same way. If her master no longer wished to keep her he could allow her to be ransomed. He was in no case permitted to sell her to a foreigner. If she were married to her master's son she had to be treated as a daughter. If her master married another wife, he had to continue to give his concubine her full dues. If he neglected to do this she had to be permitted to go free without ransom.

The Deuteronomic Code added the further privilege that a master in liberating his slaves in the seventh year must present them "with liberal gifts," while the still later code (Lev. 25^{40}) laid down the rule that Hebrews should not be treated as bondservants, but rather as hired servants. "Thou shalt not rule over him with rigour" is the spirit of the new legislation. The seventh-year system had evidently by this time broken down in practice, and the Levitical code attempted to substitute a fiftieth year, the year of Jubilee, when all Hebrew slaves automatically became free at the same time.

If a slave was happy with his master, provision was made for his remaining in his master's service for life. "Then his master shall bring him unto God, and shall bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever" (Exod. 21^{6} and Deut. 15^{17}). The slave is taken to the local sanctuary, there to affirm solemnly before God his desire to remain with his master. He is then brought to the door of his master's house, and an awl is thrust through his ear (probably the right ear) into the door. The boring of his ear was "a significant way of nailing his obedience, of which the ear was the organ and symbol, to a particular house."

THE BOOK OF THE COVENANT—(*concluded*).

(DEUT. xvii. 8–xxvi. 9.)

The following articles bear upon this section :

Deut. 18^{10} Magic and Witchcraft, p. 301.
19^{3-13} Cities of Refuge, p. 170.
19^{14} Land Tenure in Palestine, p. 144.
20^{18} The Canaanites, p. 218.
21^{20-23}, 25^{1-3} Crimes and Punishments, p. 197.
25^{5-10} Hebrew Marriage Customs, p. 253.

THE THIRD ORATION.

(DEUT. xxvii. 1–xxviii. 68.)

The following article bears upon this section :

Blessings and Cursings, p. 167.

THE FOURTH ORATION.

(DEUT. xxix. 1–xxxi. 12.)

The following articles bear upon this section :

Blessings and Cursings, p. 167.
Covenants, p. 103.
The Book of Deuteronomy, p. 173.

THE SONG OF MOSES.

(DEUT. xxxi. 13–xxxii. 47.)

The following articles bear upon this section :

The Tabernacle and its Furniture, p. 111.
The Ark of the Covenant, p. 326.

THE LAST WORDS OF MOSES.

(DEUT. xxxii. 48–xxxiv. 12.)

The following articles bear upon this section :

Blessings and Cursings, p. 167.
The Tribe, p. 206.
The Geography of Syria, p. 306.
Deut. 33[8] Inquiring of the Lord, p. 298.
Deut. 33[13] The Hebrew Conception of the Universe, p. 1.

JOSHUA.

PREPARATIONS FOR THE ADVANCE.

(Josh. i. 1–ii. 24.)

The following articles bear upon this section :

The River Jordan, *vide infra.*
Jericho, p. 194.
Josh. 1[4] The Hittite Empire, p. 213.

THE CROSSING OF THE JORDAN.

(Josh. iii. 1–iv. 24.)

The River Jordan.

The great volcanic cleft which forms the Jordan valley is one of the most remarkable features of the Holy Land. Throughout its entire length it lies below the level of the Mediterranean, and at its southern end reaches a depth of some 1300 feet below sea-level —by far the deepest spot on earth. The Jordan takes its name from the rapid fall of the valley, for the word means " the descender," and though the distance from its rise at the foot of Anti-Lebanon to its fall in the Dead Sea is only a little over 100 miles, the river has a wandering course of some 250 miles. Shut in and

bounded by lofty hills, the ranges of Judæa, Benjamin, Ephraim, and Galilee on the west, and the still loftier mountains of Moab, Gilead, and Bashan on the east, unreached by the cool, moisture-laden breezes from the Mediterranean Sea, it is a very hot region, especially towards the south, where it ends in a circular plain at the north of the Dead Sea, measuring 8 miles from north to south and more than 14 miles across, called in Scripture "the Plain of Jordan."

The river has a triple source, the main one being at Banias, where it issues from a cave in the limestone rock in one deep stream which is immediately divided by masses of rock and fallen debris. This cave was formerly dedicated to the god Pan, whence the modern name Banias is derived. Remains of tablets with Greek inscriptions and other signs of idolatrous worship are still visible. The valley of the Jordan is called the "Arabah" in the Hebrew Bible, the word meaning "the dry valley," a good description of this deep, hot, arid vale. At the same time the valley was formerly a scene of considerable fertility owing to a copious irrigation system. Cf. Gen. 13^{10}.

The Jordan has two distinct lines of banks. The upper banks are some distance from the channel and vary in height from 10 to 50 feet. They are very irregular. There are fifty-six fords, though many are fords only in name, for they are dangerous and deceptive in character. Often a dense and almost impenetrable jungle hides the pathways to the fords. At Damieh, on the road between Nablus and Es Salt, there is a

ferry, and there is another opposite Jericho. So in 2 Sam. 19[18] the fact is recorded that "there went over a ferry boat to bring over the king's household."

The river overflows its banks each year as it did in the time of Joshua (Josh. 3[15]), and the wild rush of waters sweeps all before it. Even if any one escaped the torrent, the character of the banks would prevent his gaining a foothold and safety when carried beyond the regular landing-place of the ford. (Cf. Jer. 12[5].) Partly in consequence of this overflow, and partly owing to the great heat, there rises on each side of the river a rich sub-tropical jungle, tangled thickets of trees, shrubs, and creepers, conspicuous among them being the elegant Jordan reed, from 12 to 15 feet high, gracefully waving its immense panicle of plume-like blossom so slender and yielding that it will lie perfectly flat under a gust of wind, and immediately resume its upright position, "the reed shaken by the wind." This jungle is still the haunt of wild beasts as it was in Bible times, leopards, jackals, hyænas, boars, and foxes living in the thickets. The lion has quite disappeared.

There are at least twelve perennial streams that flow into the Jordan and the Dead Sea, yet the greater part of the valley is a desert. A blight has been on the land, and there cannot be any hope for the restoration of this historic district unless a more civilizing power takes possession of the country. Moreover, the valley is the breeding-place of the mosquito which carries the parasite of malaria, and unless this disease can be eradicated the country cannot be developed. The

climate, too, is very trying, for even in winter the days are uncomfortably warm, though the nights are cool; in summer both days and nights are torrid, especially at Jericho, where the shade temperature may rise to 130 degrees Fahr., and actually to 110 degrees after sunset. This accounts largely for the unpopulated condition of the lower Jordan valley to-day and in former times.

The following articles also contain material bearing upon Josh. 3^4:

The Ark of the Covenant, p. 326.
The Geography of Syria, p. 306.
Josh. 4^{20} Sacred Stones, p. 37.

THE FALL OF JERICHO.

(Josh. v. 1–vi. 27.)

The Rite of Circumcision.

It is commonly supposed that the rite of circumcision, that is, the cutting away of the foreskin, was peculiar to the Israelites. This idea is probably due to the fact that in the long struggle between the Israelites and the Philistines for the possession of Palestine, the distinction is constantly made that the former were circumcised and the latter were not. But we know now that the rite is ancient and widespread. It was certainly practised in Egypt as early as 2500 B.C., and probably much earlier. A clear proof of its great

antiquity is the fact that it was traditionally performed with the use of flint knives. Of the nations in and around Palestine the Edomites, Moabites, and Ammonites all were circumcised. Indeed the Philistines were the only nation in the immediate neighbourhood who were not.

Just as we cannot discover the origin of circumcision, so also we cannot tell what was the original meaning or purpose of it. When we first hear of it in Israel it has a religious significance. Yahweh chose Abraham and his seed to be His own peculiar people and made a covenant with them. The seal of that covenant was circumcision. The performance of the ceremony seems to have been discontinued during the sojourn of the Israelites in Egypt, but it was solemnly renewed at Gilgal on their arriving in Canaan. And the probability is that it had always a religious meaning of some kind. But what the meaning was at first is very doubtful. Some scholars believe that it was the offering of a part of the body instead of the whole body which of right belonged to God; others, that it had to do with ideas of fertility. In any case it was more than a mere act of cleanliness. Even the thought of purification, with which it was afterwards associated, does not seem to have belonged to it originally, still less the symbolical meaning found in it by the prophets, that it was the outward and visible sign of an inward and spiritual grace.

Driver suggests that the underlying idea of the rite is *initiation into manhood*. "By it," says he, "the

grown-up youth is formally admitted among the men of his tribe ; receives permission to marry, and is invested with the full civil and religious rights of his tribe. It is a tribal badge, and as such possesses both civil and religious significance. So in Madagascar a man who is uncircumcised can become neither a soldier nor a citizen ; and in Loango the rite must be completed before a man can obtain a wife. It is remarkable that the Hebrew word for *father-in-law* is derived from a root which signifies in Arabic *to circumcise* ; it thus seems to have meant originally *circumciser*, and to indicate that in primitive times circumcision was among the Hebrews a general preliminary of marriage."

Circumcision was performed at various periods of life. Abraham was an old man when he was circumcised. Ishmael was circumcised at the age of thirteen, and that age or near it is still preferred by Muslims. But among Jews the eighth day after birth has always been observed, because on that day took place the circumcision of Isaac, the child of promise.

In spite of its antiquity and wide observance the importance of circumcision is due to its being made a tribal mark, or in later days a mark of separation from the world and communion with God. In the fiercest of all their struggles, the struggle with the Philistines, the Israelites were sharply divided by this rite from their enemies, and were supported in their struggle by that very fact. And although throughout the period of the kings, when they had to do with nations who were themselves circumcised, the rite lost much of its significance,

and was perhaps very irregularly performed, yet as soon as they came in contact again with the uncircumcised Greeks and Romans it recovered all its separating value. To Antiochus Epiphanes it was an insurmountable obstacle. He would tolerate no peculiarities under his sway. But this peculiarity among the Jews defied all his laws and all his cruelties. It is thus easy to understand the tenacity with which the Jews clung to it in the early Christian days, and the difficulty which St. Paul experienced in persuading them that "circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God."

Jericho.

The village Erîhâ, which perpetuates the name of the ancient Jericho, does not stand upon the exact site of the city captured by Joshua. The first Jericho stood by the fountain now called by the Arabs Ain Es-Sultan, by Europeans, Elisha's Fountain, $1\frac{1}{2}$ miles distant from the modern Erîhâ. The road from Jerusalem to Jericho, 15 miles away, leads past Bethany and Bethphage on the left, and then descends by steep zigzags some 4000 feet to the plain of the Jordan. About halfway to Jericho the road approaches Talat ed Dumm, the "Mound of Blood," the key to the Jericho defences, which was captured by the 180th Brigade of General Allenby's army. Here there stands the remains of a ruined castle of the Crusaders and, by the side of the road, there is the Khan called the Good Samaritan Inn,

where tradition localizes the scene of the parable. It has been conjectured that Talat ed Dumm may represent the site of the Biblical Adummim, and the road leading up to it from the plain, "the going up to Adummim, which is on the south side of the river" (Josh. 15[7]).

The long, oval mound marking the remains of Jericho is under the shadow of a range of black limestone mountains, to one of which, Jebel Kuruntul, tradition assigns the scene of the Temptation. This mountain certainly looks sufficiently rugged and imposing from the plain to justify the tradition, but the "exceeding high mountain" may have been one of the loftier peaks to the west.

From the dawn of history Jericho was famed for its palm trees, its balsam, and the rich produce of its well-watered gardens. The waters there, according to Josephus, "afforded a sweeter nourishment than other waters do." It was a centre of trade and the key to a province. The walls of the city and the citadel were massive and powerful in character, consisting of a lower portion of rough stones and gravel about 8 feet in thickness and an upper structure of brick approximately 6 feet thick. Yet in spite of these defences Jericho could not keep the enemy out of its streets. "That her walls fell down at the sound of Joshua's trumpets is no exaggeration but the soberest summary of all her history." Jericho fell before the forces of the unskilled Israelites, and succeeding invaders made light of its defences. Here Zedekiah, the last king of Judah, fell before the Babylonians. Bacchides and his

Syrians captured it and fortified it once more. Aristobulus took it. Pompey with his Roman legions sacked the city, and its craven inhabitants fled in turn before Herod's troops and the armies of Vespasian. The timidity of the people of Jericho may be in great measure attributed to the enervating heat of the Jordan plain. Josephus declares that the plain is burnt up in the summer time, and that its inhabitants are clothed only in linen though snow lies upon the rest of Judæa. It is not in such a climate that warriors are bred.

It was at Jericho that Israel celebrated its first Passover in the land. The miraculous gift of manna came to an end when they reached its green fertility and rich cornfields. It was here that Rahab let down the spies from her house on the wall, and it was to the caves in the mountains behind the town that they made their escape while the city guard sought for them in the direction of the Jordan ford. It was from Jericho that Elijah set out on his last journey, and after he had crossed the Jordan was whirled to heaven in his chariot of fire with horses of fire.

There is little trace to-day of the city where Jesus healed blind Bartimæus and visited Zacchæus. Its former splendour has vanished. The modern Erîhâ is a squalid village of some 300 inhabitants, who have a strong disinclination to work, and an unenviable reputation for filthiness and immorality. Under Turkish misrule there has been no inducement to turn the fertility of this region to good account, but under an able administration it could unquestionably attain

again the prosperity that it possessed when Herod ruled the land of Judæa.

THE SIN OF ACHAN AND THE CAPTURE OF AI.

(Josh. vii. 1–viii. 35.)

Crimes and Punishments.

The organization of the Hebrew State being a religious one, there was no distinction between civil and ecclesiastical offences, and since Yahweh was the Supreme Head, it followed that the most serious crimes were those against His Divine Majesty. In a sense, of course, all offences could be so categorized, but in actual practice there were certain offences which were more particularly regarded as directed against Him. These were worship of heathen deities and of the heavenly bodies; blasphemy; Sabbath breaking; and the exercise of magic. All these were punishable by death and are variously, though unanimously, denounced in the different Law codes—namely, the Book of the Covenant (Exod. $20^{22.\ 23.\ 33}$); the Decalogue (Exod. $20^{2\text{-}17}$); the Deuteronomic Code (Deut. 12–28); the Holiness Code (Lev. 17–26), and the Priestly Code scattered throughout the Hexateuch. The following enactments against the offences named are typical:

Deut. $17^{2\text{-}7}$: "If there be found in the midst of thee, within any of thy gates which the Lord thy God giveth thee, man or woman, that doeth that which is evil in

the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have not commanded ; and it be told thee, and thou hast heard of it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel ; then shalt thou bring forth that man or that woman, which have done this evil thing, unto thy gates, even the man or the woman ; and thou shalt stone them with stones, that they die. At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death ; at the mouth of one witness he shall not be put to death. The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee."

Exod. 31^{15} : " Six days shall work be done ; but on the seventh day is a sabbath of solemn rest, holy to the Lord : whosoever doeth any work in the sabbath day, he shall surely be put to death."

Lev. 20^{27} : " A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death : they shall stone them with stones : their blood shall be upon them."

Stoning was the regular form of capital punishment among the Hebrews, and is prescribed in the Hexateuch as the penalty for eighteen offences, including adultery, rape, murder, cursing or smiting of parents, and unnatural sexual acts. As a deterrent to false or frivolous

accusation the Deuteronomic Code enacted that the hand of the witnesses should be first upon the condemned criminal. The cruelty of death was later modified by the guilty person being flung from a height of 12 feet and then having a heavy stone hurled upon his chest. A narcotic of one grain of frankincense was also administered to take away the edge of the terror. The execution took place outside the city or camp.

In a few cases the death sentence was carried out by burning, *e.g.* Lev. 21^{9}. Death by crucifixion and beheading was not the practice until N.T. times, while hanging is only mentioned as a form of suicide, as when Ahithophel hanged himself (2 Sam. 17^{23}). The dead body of a malefactor might, however, be hanged or impaled. This is believed to be the interpretation of Deut. $21^{22.\ 23}$: "And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not thy land which the Lord thy God giveth thee for an inheritance."

Turning now to lesser offences the next most severe punishment was excommunication. The first sentence of this kind occurs in Ezra 10^{8} as the punishment for those who refused to divorce their foreign wives: "his substance shall be forfeited, and he himself separated." This was a milder form of the more ancient curse or BAN of Lev. 27^{29}. Its significance became much greater in N.T. than in O.T. times. This "cutting off from the

people" was the punishment for sacrilegious offences, such as the unauthorized manufacture and use of the holy anointing oil (Exod. $30^{32.33}$); the partaking of blood, which was normally reserved for the Deity (Lev. 7^{27}), or the neglect of ordinances, as, for example, Lev. 23^{29}, where the punishment is meted out for failure to keep the Day of Atonement, and Num. 9^{13}, where the same penalty is prescribed for neglect of the Passover.

Such crimes against the social order as theft, trespass, arson, slander and so forth were punishable on a system of fines, confiscation, or imprisonment; or such corporal punishment as the stocks (Jer. 20^{2}), scourging (Deut. 25^{1-3}) or mutilation (Deut. $25^{11.12}$) was awarded. Most of these were more or less crude devices of compensation on the classic principle, "thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Exod. 21^{23-25}).

NOTE.

Josh. 7^{26} "*they raised over him a great heap of stones.*"—The ancients believed this would prevent the ghost of the dead from emerging and troubling his survivors. (Cf. 2 Sam. 18^{17}.)

The following articles also bear upon this section:

The Amorites, p. 201.
The Canaanites, p. 218.
Ceremonial Purity, p. 139.
Inquiring of the Lord, p. 298.
Trial by Ordeal, p. 150.

THE STORY OF THE GIBEONITE EMBASSY.

(JOSH. ix. 1–27.)

Josh. 9[4] See art. THIRST IN THE WILDERNESS, p. 22.
Josh. 9[19] See art. OATHS, p. 331.

THE CANAANITISH KINGS.

(JOSH. x. 1–xii. 24.)

THE AMORITES.

The earliest home of ancient Amorite civilization seems to have been Central Syria, especially the broad fertile plains lying between the Lebanons and the anti-Lebanons and watered by the upper reaches of the Orontes river. From a geographical point of view all the conditions here were favourable to the development of a powerful civilization. The main highways of trade passed through this region ; the climate was warm and yet not enervating ; it was protected to a large extent by its natural mountain barriers ; a country, in the words of Cicero, " so rich and so productive in the fertility of its soil, and in the variety of its fruits and in the vastness of its pasture lands, and in the multitude of all things which are matters of exportation, that it is greatly superior to all other countries." In the Tell-el-Amarna letters of the fourteenth century B.C. mention is made of this country of Amurru, and of a prince Aziru who ruled there over the Amorites ; but even as far back as

the days of Sargon of Akkad, this region was known as the "land of the Amorite."

The Amorites had already found their way to Palestine before the Israelites set out from the land of Goshen. Pressure of the Aramæans and attacks of Arab invaders from the desert had brought about the southward movement, and the Amorites had possessed themselves of the middle valley of the Jordan, and had passed over to the occupation of the cities in the territory east of the river. Thence they proceeded to work farther south and in a westerly direction, and gradually made their way to Gezer and the hill country around Hebron. From excavations made at Gezer, Mr. Macalister came to the conclusion that the cave-dwellers who were its original inhabitants were displaced by a Semitic people about 2500 B.C., and these newcomers are generally held to have been the Amorites.

The earliest mention of this people in the Old Testament is found in the account of the invasion of Palestine and the country to the south by Chedorlaomer, king of Elam, and his allies, Arioch, king of Ellasar (Larsa), Amraphel (Hammurabi), and Tidal, king of Goiim (Gen. 14). This took place in the latter part of the third millennium B.C., and it is stated that on their return these kings "smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazazontamar" (on the Dead Sea). Reference is also made to Amorites living in the neighbourhood of Hebron. In Gen. 22[2] Abraham is commanded to take Isaac "into the land of Moriah and offer him there for a burnt-offering upon one

of the mountains." On the third day of his journey Abraham, it is said, "lifted up his eyes, and saw the place afar off." The "land of Moriah" has been taken to refer to the Amorite country in the Lebanon district. Jacob, before he died, told Joseph that he had given him Shechem, "which I took out of the hand of the Amorite with my sword and with my bow" (Gen. 48^{22}).

The first conquest made by the Israelites was that of the northern half of Moab, which had been overrun and occupied by Sihon, king of the Amorites. Sihon had refused to let them pass through his border, and "Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon. . . . And Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the towns thereof" (Num. 21^{21-26}). They also defeated Og, king of Bashan, and possessed his land (Num. 21^{33-35}). Having disposed of the Amorites on the east of the Jordan, the Hebrews crossed the river and came to Jericho, and here they were successful against the men of Jericho, the Amorites, and the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites (Josh. 24^{8-11}). In the 10th chapter of Joshua we have the story of the defeat of the five Amorite kings, Adoni-zedek, king of Jerusalem, Hoham of Hebron, Piram of Jarmuth, Japhia of Lachish, and Debir of Eglon, at the hands of Joshua and the men of Gibeon. The Amorites in the north, also, who had united under Jabin, king of Hazor, met with the same fate; they were overthrown at the waters of Merom,

Hazor was taken and destroyed, and the country ravaged by the forces of Joshua.

The conquest of Moab by Sihon seems to have been one of the last efforts of Amorite power in the land. His easy defeat by the Hebrew tribes was no doubt facilitated by the fact that Moab was itself hostile, and pressure from the Syrian States in the north had already so weakened the Amorite kingdom that no help was forthcoming in the struggle against the Israelite invaders from the desert.

The Amorites are represented by the Egyptian artists as a blond race with fresh, fair complexions and blue eyes. Their features were regular and handsome, the nose straight and the nostrils thin. They were bearded and wore their hair long, bound by a fillet. Their dress consisted of a long tunic and cape. The great size and height of the Amorites became a tradition in Palestine, and the couch of Og, king of Bashan, which was preserved at Rabbath, afterwards the capital of Ammon, was an object of wonder and admiration to later generations. "Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man" (Deut. 3^{11}).

The excavations at Gezer, Taanach, Megiddo, and elsewhere, have afforded ample proofs of the "iniquity of the Amorite," such as justify the command given to the Israelites to destroy the Amorite cities "that they teach you not to do after all their abominations, which they have done unto their gods" (Deut. 20^{18}). The city of Gezer is "set upon a hill" and surrounded by

a wall about 13 feet thick and with an original height of something like 30 feet. It is not surprising that the Israelite spies when they came in sight of these formidable defences felt their courage fail and that they brought back the report: "The people is greater and taller than we; the cities are great and fenced up to heaven; and moreover we have seen the sons of the Anakims there" (Deut. 1^{28}). The High Place of Gezer stands at the top of the hill and is marked by a row of ten massive standing-stones. To the south of this row of stones is placed the great altar. "All round the feet of the columns, and over the whole area of the High Place," says Macalister, "the earth was discovered to be a regular cemetery, in which the skeletons of young infants were buried. These infants were never more than a week old. They were deposited in large jars, and with them were placed smaller jars, possibly for food for the use of the little victim in the other world. Two at least of the skeletons showed marks of fire." A short distance from the High Place there was discovered also a pit containing fourteen skeletons, one of them of a young girl who had been sawn asunder before burial, and the remains of two other girls, who had been beheaded, were found at the mouth of the pit. Such, on its religious side, was the life of the Amorite people whom the Israelites were commanded to destroy.

THE ALLOTMENT OF THE TRIBES.

(Josh. xiii. 1–xxii. 34.)

The Tribe.

The order of social development is usually given as individual, family, clan, tribe, nation. In the case of the Israelites the tribe and the nation are most prominent, but there are references to the family and the clan, while the individual as hero-progenitor is, of course, frequently spoken of. If we may commence with Abraham, we have the hero who founds the family, and his adventures are fully described. His family includes his servants. At one time he is able to lead 318 trained men to battle.

The clan scarcely appears in the Old Testament. It would be composed of kinsmen, more strictly kinsmen on the father's side. The families of Abraham and Lot, joining together, would form a clan. The clearest reference to the clan among the Israelites is in the story of Abimelech, the son of Gideon (Judg. 9).

The Hebrews were divided into tribes, and the tribal division prevailed until the time when the tribes were absorbed in the nation. Even long after their absorption the names of the tribes were often retained, not only in archaic documents like the Blessing of Jacob, but also in genealogical lists. In the Apocrypha and even in the New Testament individuals are occasionally spoken of as belonging to this or that tribe. Anna belonged to the tribe of Asher (Lk. 2^{36}) ; Saul of Tarsus was of the tribe of Benjamin (Rom. 11^{1}).

The tribes of Israel are given as twelve in number, and are named after the sons of Jacob, who are represented as their progenitors. The sons of Leah were Reuben, Simeon, Levi, Judah, Issachar, and Zebulun; the sons of Zilpah were Gad and Asher; the sons of Rachel were Joseph and Benjamin; and the sons of Bilhah were Dan and Naphtali.

THE STORY OF JOSHUA'S FAREWELL.

(Josh. xxiii. 1–xxiv. 33.)

The Terebinth Tree.

It is this tree that is so often referred to in the Bible as an oak, as, *e.g.*, the oak at Ophrah (Judg. 6^{11}), at Mamre (Gen. 13^{18}), that in which Absalom was caught (2 Sam. 18^{9}), and many others. It is a very common tree in the southern and eastern parts of Palestine, and is found in places too dry or too warm for the oak. Seen at a distance it resembles the latter, and when it sheds its leaves at the beginning of the winter this resemblance is intensified in the short gnarled trunk, its spreading and irregular branches, and its small twigs. When in leaf the hue is a very dark reddish-green, and the flowers bear small red berries about the size of those of the hawthorn. A considerable quantity of turpentine can be extracted by tapping the trunk, but this is not practised in Palestine, where the inhabitants seem unaware of its commercial value.

Many terebinths are still objects of veneration, and

the favourite burial-place of an Arab sheikh is beneath a solitary tree. Eastern travellers will recall the "Mother of Rags" on the outskirts of the desert—a terebinth covered with the votive offerings of superstition or affection. The terebinth of Mamre, or its lineal successor, remained from the days of Abraham till the fourth century of the Christian era, and on the site Constantine erected a Christian church, the ruins of which still remain. The tree on which Judas hanged himself is said to have been a terebinth, and its descendant is yet shown to the credulous, overhanging the valley of Hinnom.

The following articles also bear upon this section :

Covenants, p. 103.
Sacred Stones, p. 37.

JUDGES.

THE POSITION OF THE HEBREWS IN PALESTINE.

(JUDG. i. 1–iii. 6.)

THE PERIOD OF THE JUDGES.

THE events in Judges belong to a transition time in the history of the Hebrew people—and correspond, in some way, to the period of our own Heptarchy. The position of the nation after the death of Joshua was manifestly a temporary one, and when the reins of power fell from the strong hands of their leader, the disruptive tendencies, which had hitherto been kept in check by the forty years' wandering in the desert and the rigorous legislation of Moses, quickly showed itself.

The Conquest was a very partial one. The Canaanites could not be completely driven out, and the varying fortunes which met the several Israelitish tribes in their encounters with the enemy provoked jealousy, and, aided by the absence of any central government, led to the tribes falling more and more apart. There was, it is true, the common tie of the worship of Yahweh, but that was a very variable quantity, for those of the new-comers who settled down peacefully with the Canaanitish

races quickly drifted into idolatry. This friendly intercourse between the two peoples proved, in fact, a much greater menace to the national existence than the sword, for when the Israelites ceased to encounter the enemy in battle they began to meet them in social gatherings, and " having thus met at the hearth, it was easy for them to meet at the altar."

It is a matter of wonder, indeed, that the Hebrews were able to survive the trying ordeals through which they had to pass, for not only had they to wrest the land from the Canaanitish inhabitants in the original migration under Joshua, but they had to keep those territories which their arms had acquired. Their enemies, naturally, strove hard to regain their possessions and get back the power they had previously enjoyed, and, just as the Hebrew Invasion had been rendered possible in the first place by the want of union between the Canaanitish nations, so now the absence of a central government became a disadvantage to the Israelitish tribes and afforded the same opportunities to the enemy that the enemy had offered them. The history of these troublous times, therefore, is one of constant warfare, and the judges or deliverers were begotten by the exigencies of their age and the necessities of their environment. The usual event was the invasion of some town or tribe by their Canaanitish foes in such number, and with such particular organization, that the national peril was extreme, the actual extinction of the Hebrews being threatened, and in such a case there always arose a man of superior energy and ability who rallied the disunited

tribes and led them to victory, after which the land would enjoy a peaceful respite for some twenty or thirty years, when history would again repeat itself.

But peace was more to be feared than war, for the gradual transformation of these nomad warriors to an agricultural life brought them into contact with those religious rites which, in every heathen nation, are inseparably associated with the arts of husbandry. Every hill had its altar, every grove was a place of idolatry, the very soil of every fertile spot belonged to its peculiar deity. Baal was, so to speak, the proprietor of the land. It was he who caused its productiveness, it was his favour which promised rich crops and abundant vintages, his anger which led to drought and famine. How then could these scattered Israelitish communities prosper unless they owed allegiance and paid their tithes not only to the distant Yahweh but to the local Baal who, alone, could give them, in return, their needed corn, wine, and oil? For it must be remembered that the Hebrews were far from monotheistic at this critical period. It was not thought wrong to make images of Yahweh. Gideon made an ephod idol at Ophrah, Micah made an image, and it is not likely that these were exceptional cases. True, the conquest of Canaan, inasmuch as it had permitted a settlement, had strengthened their faith in Yahweh as a God of war, but they did not look on Him as the only God. He was simply their peculiar deity, a tribal or national god who watched over his people with a particular care, and He was regarded by them as more powerful

and more to be feared than any other god, so that they saw no incompatibility in uniting their worship of Him with the worship of the Canaanitish deities, for though such deities were far inferior to their own Yahweh it was felt to be safer to invoke their supplementary assistance.

It was a common belief, too, in those days, that every territory had its own god, who was more powerful for good or ill in that territory than any other divine being, and since Baal was the local deity of Canaan it was only natural that his aid should be sought and his anger appeased.

In view of these beliefs, then, it is little matter for surprise that the common people yielded to the seductiveness of the heathen rites and neglected the pure religion of Yahweh, especially in the absence of a leader such as Moses or Joshua. It needed, indeed, both pressing danger from without and the inspired voice of prophecy from within to rouse their waning zeal for the God of Israel, and to unite the tribes in a common stand against the enemy.

But, to their credit, the Hebrews did make great progress in these dark and troublous times. Little by little they saw the benefit of association for a common purpose, and, as time went on, tribal communism was gradually abandoned and the people began to emerge for the great destiny which was before them. It is the history of this evolution that is so graphically related in the Book of Judges.

The Hittite Empire.

One would hardly guess from what the Bible has to say about the Hittites that they once existed as a great empire in Asia Minor, and that they actually contended on equal terms with the other two great civilizations of the Ancient East—Egypt and Babylonia. There is considerable uncertainty as to their original home, but probably they reached the plateau of Asia Minor from the East, and their first settlement there may be dated about the third millennium. It was not, however, until the fifteenth century B.C. that the Kheta, as they are called in the Egyptian inscriptions, became a really formidable power. About this time they began to press southwards from Cappadocia, and in the following century, through the temporary weakness of Assyria and the religious discord that prevailed in Egypt, the Hittites rapidly overran Syria, and the Egyptian fortresses fell one after another into their hands. In the north of the later Palestine, Kadesh on the Orontes surrendered to the invader and became henceforth a stronghold of the Hittite power.

Still moving southwards Hittite detachments made their way into Canaan, and a certain number seem to have established themselves in the south, in the neighbourhood of Hebron. Egypt was too weak to undertake an expedition against them, and Rameses I. was obliged to conclude a treaty with the Hittite king Sapa-lul. But new energy returned to Egypt under Rameses II. Canaan became the battleground of a prolonged struggle

between the two great powers. The land was devastated from north to south by the warring armies. Among the many battles that were fought there was one, at Kadesh, which was celebrated in an Egyptian poem in which the credit of the victory was ascribed to the single-handed valour of the Egyptian monarch.

The attack of the Hittites had carried everything before it, and the Egyptian army was in full flight. Rameses alone was left confronting the foot soldiers and the 2500 chariots of the enemy. Then, in the extremity of his need, Pharaoh called upon his god Amon, and Amon heard his cry and "reached out his hand." Supernatural strength came upon the king. "I hurled," he says, "the dart with my right hand, I fought with my left hand. I was like Baal in his hour before their sight. I had found 2500 chariots; I was in the midst of them; but they were dashed in pieces before my horses." His force then rallied to him again, and the end of the day brought victory to the Egyptians. A treaty was concluded between Rameses II. and Khetasar, king of the Hittites, in which the latter retained North Phœnicia and Syria, so that it seems they were not so decisively beaten as the Egyptian poet would have posterity believe.

It was with the Assyrian power that the Hittites next came into conflict. When they attempted to extend their empire to the west the Assyrians found that the Hittites stood stubbornly in their way. Although Tiglath-pileser I. had overrun much of the Hittite territory, the strongly fortified Carchemish blocked

his way to Phœnicia, and he never attempted to attack it. But late in the eighth century Sargon gained the upper hand, and one by one the Hittite centres on his borders were absorbed. In 717 B.C. he captured Carchemish : its trade passed into Assyrian hands, and an Assyrian satrap was placed over it. The long struggle was at last over, and with the loss of their capital Hittite history came to a close.

In Josh. 1^{4} the Hittite territory is described as lying between the Lebanon and the Euphrates, and it was probably to this northern settlement that the traitor who surrendered Bethel to the house of Joseph fled (Judg. 1^{26}). In the reign of Solomon there is mention made of Hebrew merchants who exported horses from Egypt for the kings of the Hittites as well as for their own king. These kings also appear in the account of the panic that seized upon the Syrian host when it was encamped about Samaria. "They said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians, to come upon us" (2 Kings 7^{6}). But there were also Hittites in the south of Palestine—"the children of Heth," as they are called in Genesis. It was from Ephron the Hittite that Abraham bought the cave of Machpelah near Hebron for a family burial-place (Gen. 23), and Esau in the next generation married "Judith the daughter of Beeri the Hittite," and "Bashemath the daughter of Elon the Hittite" (Gen. 26^{34}). It is probable that Uriah the Hittite also belonged to this southern stock.

The appearance of the Hittites according to the testimony, not only of the Egyptian monuments but of their own monuments as well, is both peculiar and unprepossessing. The Egyptian monuments represent them with long, slightly curved noses, receding foreheads, high cheek bones, oblique eyes, and short, beardless chins. Their hair they wore in two long tails falling over the shoulders, and evidently kept in place by means of some unguent.

The dress of the men consisted of a short-sleeved garment fastened at the neck and descending to a little above the knee, where it was edged with a fringe. A broad girdle secured it round the loins. Kings, priests, and officials of high rank also wore a long mantle over this short tunic. The women had, in addition to a long robe with short sleeves, a mantle or veil, which was attached to the head-dress and fell down to the feet, covering the back. The usual head-dress for men was a high, conical hat, while the women wore a hat resembling in shape the modern silk hat. As a protection against the snow of their native mountains, shoes were worn with turned-up pointed toes, and these were still retained when they reached the warmer climate of the south.

The Hittite army was composed of infantry and chariot-warriors, with possibly a small force also of cavalry. The troops were armed with bows and arrows, lances, clubs, and long dirks or daggers. For defence they had round-topped helmets, surmounted occasionally with a crest of hair, and carried shields either

square in form or shaped like the figure 8. The war chariot, unlike that of the Egyptians and Syrians, carried three warriors ; two quivers were fastened at the sides of the chariot, and the lance was planted at the back.

" The Hittites," says Professor Sayce, " were doubtless a warlike people when they first swooped down upon the plains of Syria ; but they soon began to cultivate the arts of peace and to become one of the great mercantile peoples of the ancient world." The wealth and commercial prosperity of their great city Carchemish must have been considerable, as it held a commanding position on the trade route leading from Phœnicia in the west to the eastern civilizations of Babylonia and Assyria. It was this that made its possession so desirable to the Assyrians, and its capture by Sargon in 717 diverted into Assyrian hands the great commercial resources that had done so much to build up the Hittite power. From the monuments we gather that wealth had brought a high degree of civilization to the nation. " Like the luxurious monarchs of Israel they reclined on couches inlaid with ivory, of which it is possible that they were the inventors." They evidently cultivated the art of music, for we have representations of various musical instruments on the sculptures. Silver articles have been found among the Hittite remains, and it is believed that both silver and iron were used as a medium of exchange. It is said also that the original of the Hittite treaty made with Rameses II. was written on a tablet of silver, but only the Egyptian translation has been preserved.

"On the historical side," says Professor Sayce, "we now know that the Hittites exercised a profound influence upon Palestine in the Mosaic age, if not earlier, and that consequently there was good reason for Heth being named next in succession to Sidon 'the first-born' of Canaan in Gen. 10^{15}. Hittite soldiers and mercenaries garrisoned the country or were allies of the Amorites, and their leaders became the governors and kinglets of the Canaanite cities. The king of Jerusalem was of Hittite origin, and his enemies, the Khabiri, were the bodyguard of the Hittite king."

The recent excavations at Boghaz-Keui, the Cappadocian capital of the Hittite empire, are expected to throw a flood of light upon Biblical interpretation. The cuneiform records found there are at present being deciphered and edited.

The Canaanites.

The name Canaanite is used both loosely and variously by the Old Testament writers. Thus the J document denotes by this term all the pre-Israelitish population of Palestine, while the P document calls the same people Amorite (see art., p. 201). Both agree in giving the name "The Land of Canaan" to the whole country of Palestine; but whether that land owed its name to the people, or the people to the land, is not certain. The word Canaan means the Lowland, from which it is inferred that the true Canaanite was a coast dweller; and in this connection it is to be noted that in the early

genealogies of Genesis, Sidon, which is claimed to be the oldest of the Phœnician cities, is said to have been the "First-born" of Canaan. But with the wider extension of the name other geographical relationships were brought in, and the inland tribes came to be accounted as "sons" until the rise of the Philistines and the incursion of the Hebrews pushed the Canaanite back again into that corner of Palestine which became known as Phœnicia, and the term "Canaanite" became synonymous with the word "trader" (Hos. 12^7, Zeph. 1^{11}, Ezek. 17^4 etc.). In this article, however, it is the intention to give a brief account of the various subsidiary tribes which were recognized at various periods in the O.T. history as included in the generic term "Canaanite."

1. *The Amalekites.*

These were a tribe who roamed over the Negeb, or desert of the south, which then as now was the haunt of robbers and marauders. They were the prototype, if not the direct ancestors, of the modern Bedawîn, the wild offspring of the wilderness, "their hand against every man, and every man's hand against them." They were the shashu or plunderers of the Egyptian inscriptions, and they lived by the plunder of their more peaceful neighbours, infesting the southern frontier of Judah and wasting and robbing the fields of the husbandman. They are not counted in the Biblical genealogies as among the kindred of the Hebrews, and they were

probably among the inhabitants of Palestine at the time of the Hebrew entry. They are represented in Exod. 17 as endeavouring to prevent the Israelitish migration, and the enmity between the two peoples continued to the end of their history. Possibly the last reference to them in Scripture is Ps. 83[7].

2. *The Girgashites.*

A tribe apparently living in the tract of country west of Jordan, of whom nothing is known though their name occurs several times in the Old Testament.

3. *The Hivites.*

The term "Hivite" is interpreted by some scholars as meaning "villagers," though this etymology is open to question. Josh. 9[17] states that their villages were Gibeon, Chephirah, Kiriath-jearim, and Beeroth, which occupy the region about 10 miles north of Jerusalem.

4. *The Horites.*

These people were the pre-Edomite inhabitants of Seir or Edom, and their name is generally supposed to be derived from a Hebrew word meaning a "cave." They have therefore been regarded as "Troglodytes" or "Cave-dwellers," a savage race of men possessing neither houses nor settled homes. There are many caves and tombs in the Edomite country, and some of these appear to have been inhabited.

5. *The Jebusites.*

"Between the Hittite and the Amorite the geographical table of Genesis interposes the Jebusite, and the Book of Numbers similarly states that 'the Hittites and the Jebusites and the Amorites dwell in the mountains.' The Jebusites, however, were merely the local tribe which in the early days of the Israelitish occupation of Canaan were in possession of Jerusalem, and they were probably Hittite in origin as well as race. At any rate there is no trace of them in the cuneiform letters of Tel el-Amarna. On the contrary, in these Jerusalem is still known only by the old name of Uru-salem; of the name Jebus there is not a hint. But the letters show us that Ebed-Kheba, the native king of Jerusalem and the humble vassal of the Pharaoh, was being hard pressed by his enemies, and that, in spite of his urgent appeals for help, the Egyptians were unable to send any. His enemy were the Khabiri or 'Confederates,' about whose identification there has been much discussion, but who were assisted by the Hittite chief Labai and his sons. One by one the towns belonging to the territory of Jerusalem fell into the hands of his adversaries, and at last, as we learn from another letter, Ebed-Kheba himself, along with his capital, was captured by the foe. It was this event, perhaps, which made Jerusalem a Jebusite city. If so, we must see in the enemies of Ebed-Kheba the Jebusites of the Old Testament." (Sayce.)

6. *The Kenites.*

These were a nomadic tribe related to the Amalekites. The name appears to be derived from the word "Kain" meaning a "smith," and it has been suggested that the Kenites were wandering smiths. These people frequented particularly the south of Judah. They remained a distinct race, never absorbing with the Hebrews, with whom, however, they remained always on terms of friendliness. The Rechabites of Jer. 35 were Kenites.

7. *The Perizzites.*

These people were probably Canaanitish farmers living in unwalled towns, and not a separate tribe.

The Religion of the Canaanites.

The Canaanites belonged to the same race as the Israelites: they were Semites. Many, therefore, of their religious beliefs and practices were the same as those of the people who under Joshua entered Canaan and took possession of the land. But there were two great differences. In the first place, the Israelites were still nomads, moving from place to place and pitching their tents where they could find food and water for themselves and their flocks and herds; whereas the Canaanites dwelt in cities and villages, cultivating the land and trading with their neighbours. And in the second place, the Canaanites were still polytheists,

whereas the Israelites had become monotheists. The one difference gave the Canaanites the advantage in civilization, the other gave the Israelites the advantage in religion and morality. And the latter advantage proved far more momentous than the former.

The Israelites were not wholly free from polytheism. Throughout their history until the Babylonian captivity took place, they were always in danger of relapsing into idolatrous ways. After the conquest of Canaan under Joshua this made amalgamation with the native population easier, and was one reason why the conquest was not more complete. Still, under Moses they had become a monotheistic nation, so that henceforth the worship of more gods than one was looked upon as religious apostasy and moral backsliding. The Canaanites believed in many gods. There was a god for every city (though not always a different god) and a supreme god for every country.

The chief deity in the Canaanite Pantheon was Baal, "the Lord," who was the Sun-god of Babylonia. He appears under a variety of names, as each locality had its own special Baal, the word "Baalim" signifying this plurality. As a solar deity Baal was regarded as the great fructifier of crops and the possessor of the land, and the Baalim were believed to manifest themselves in the fertility of a district or in some peculiar natural formation of the land. The belief, too, that inanimate nature could be the abode of a god (a belief usually spoken of as animism) led to the idea of groves, springs, hill-tops, stones, etc., being selected as objects of Baal-

worship. This worship involved rites of prophecy, unnatural sexual acts, self-mutilation, and sometimes child sacrifice.

The consort of Baal was Ashtoreth, who appears under a variety of names and figures of which the commonest are Ishtar (Babylonia) and Astarte (Phœnicia). She was the goddess of fertility and love on the one hand, and of war and death on the other. In Babylonia she was originally the "evening star," but in Canaan she came to be known as "Ashtoreth with the Two Horns," and so was hailed as the Moon-goddess or "Queen of the Night." And just as Baal came to lose his original independence, so that there were "Baalim" by his side, so there were "Ashtaroth" by the side of Ashtoreth.

"The worship of Ashtoreth," says Sayce, "absorbed that of the other goddesses of Canaan. Among them there was one who had once occupied a very prominent place. This was Asherah, the goddess of fertility, whose name is written ASIRTU and ASRATU in the tablets of Tel-el-Amarna. Asherah was symbolized by a stem stripped of its branches, and the symbol and the goddess were at times confounded together. The symbol is mistranslated 'grove' in the A.V. of the O.T., and it often stood by the side of the altar of Baal. We find it thus represented on early seals. In Palestine it was usually of wood; but in the great temple of Paphos in Cyprus there was an ancient and revered one of stone."

Her worship, like that of Baal, was an immoral one,

hence the constant use of the expression "whoring" as applied to apostate Israelites.

Dagon, the chief Philistine deity, was another god who originated in Babylonia, where he was associated with ANU, the god of the sky. The idea that he was a fish-god is of post-Biblical date, and due to a false etymology which derived his name from the Hebrew "DAG," a "fish." (Sayce.) It is considered more probable that his name comes from "DAGAN" meaning "grain." In the Phœnician Pantheon he was a corn-god. Later (1 Chron. 10^{10}) he developed into a war-god.

The chief seats of the Canaanite worship were the "high places," level spots on the tops of hills where altars, or occasionally temples, were erected. At such places the altar was generally a natural rock believed to be the abode of the deity (see art. SACRED STONES, p. 37). Some of these sacred boulders were probably meteorites, for the belief was strong that they had "come down from heaven." The name Beth-el, "House of God," given to them in the pages of the Old Testament, shows how these animistic beliefs affected the Hebrews.

Not only were certain stones regarded as "Houses of God," but the high place itself might be so deified. Thus the most prominent mountains of Syria became sacred. "Carmel was Penu-el, or 'Face of God'; Hermon became 'The Holy One,' and Mount Lebanon was a 'Baal.' The rivers and springs were adored as gods, and the fish which swarm in them were accounted

sacred. On the Phœnician coast was a river Kadisha, 'the holy,' and the Canaanite maiden saw in the red marl which the river Adonis brought down from the hills the blood of the slaughtered sun-god Tammuz." (Sayce.)

These high places, at which the Canaanites worshipped Baal and Astarte, were taken over by the Israelites, and proved a great trouble to subsequent religious reformers. Their form, and to some extent the worship practised at them by the Canaanites, have been made known through the excavations at Taanach, and especially at Gezer. The first essential was the *altar*, which might be merely a heap of earth or an erection of unhewn or hewn stones. Nearly as necessary were the *pillars* or mazzebahs, symbols of the deity, and the *poles*, the special symbols of the goddess Asherah. There was also the *laver* for ceremonial cleansing, and the *guest-chamber* for the enjoyment of the sacrificial feast.

The Temple of Solomon, built by Phœnician architects, must have been on the Canaanite model, and in the picture of the Hebrew structure there is no doubt we have a representation of the older plan. Even the Hebrew sacrificial system closely resembled that in vogue in the Phœnician cults.

The offerings were of the usual kinds, sometimes of fruit or grain, sometimes of animals. But in one respect the sacrifices of the Canaanites were more primitive than those of the Hebrews who entered the land, for there is abundant evidence that the victims

were often human beings, especially infants. In Gezer "all around the feet of the columns and over the whole area of the high place the earth was discovered to be a regular cemetery, in which the skeletons of young infants, never more than a week old, were deposited in jars." [1]

THE LIBERATORS.

Othniel, Ehud, and Shamgar.

(Judg. iii. 7–31.)

NOTES.

Judg. 3[20] "*his summer parlour*."—On the flat roofs of houses in the East may be seen arbours made of boughs of trees for use during the heat of summer. Large houses have permanent "upper rooms," and these are considered the best and coolest and so are often used as guest chambers.

Judg. 3[31] "*an ox goad*."—A long stick about 7 feet long with a pointed end used for guiding the oxen when ploughing and for prodding them with when they are not pulling well. These goads are still used. They are the "pricks" of Acts.

Judg. 3[13] "*the city of palm trees*."—Jericho. See art., p. 194.

BARAK AND GIDEON.

(Judg. iv. 1–viii. 32.)

Wilderness Raids.

The peasants and townspeople of Palestine to-day call the Bedawîn "The dogs of the world," for they are

[1] A. R. S. Kennedy, in *SDB*, p. 353.

natural thieves, with no sense of meum and tuum. With them "Might is Right," and theft a predatory instinct. It is a habit, too, which they have cultivated through the ages, and the raiding of other people's property is as much a routine programme now as in Bible times when the nomad tribes, living on the borders of Canaan, disturbed its peace, warred upon its suffering inhabitants, and carried off their goods. (Cf. Judg. 6^4, Job $1^{14.\ 15.\ 16}$.)

When a raid is contemplated the object is to obtain spoil, so they elect a leader who has some knowledge of the district they have in mind to visit. But, arrived there, they have little idea of tactics, and no attempt is made to act in concert; every man fights in his own way, charging first one and then another of the enemy as it may suit his purpose, each trying to secure as much as he can for himself, and, if defeated, fleeing for his own safety. Some tribes raid on horseback, others ride on camels, leading their mares until they meet with resistance and are compelled to fight; they then mount their horses to engage in the fray. Small parties often prefer to go on foot, each man carrying his food in a bag, and lurking among the hills of the territory of the tribe which they hope to rob, and relying for the return journey upon the animals they mean to steal.

Cattle raiding is quite distinct from warfare, and may be accomplished without loss of blood. It is the adventurous pastime of a nomadic race, yet the continuation of the practice is the destruction of the Bedawîn. The constant exchange of beasts, and the

losses incurred, leave no room for improvement. Nor can there be much prospect for the development of industry, when the hope of the people lies in their desire to enrich themselves at the expense of others. (Cf. Josh. 22^{8}, Jer. 49^{32}.)

When a raiding party has been out some time there is anxiety in the camp, and the women sit all day watching for signs of their return, fearful lest some mishap has befallen husband or son. So did the mother of Sisera await his return (Judg. 5^{28-30}). But as soon as the expedition comes back in safety a joyful cry like " Looliloo " is repeated in shrill tones and with clapping of hands. (Cf. Judg. 5^{12} 11^{34}.)

The Midianites.

The first reference to the Midianites occurs in the story of Joseph. While the brothers were considering Judah's proposal to sell Joseph to some passing Ishmaelites, certain Midianite traders who came by when the brothers had left the spot and were at their meal kidnapped Joseph and took him with them into Egypt. Possibly these Midianite traders were also carrying balm and fragrant gums for the embalming trade of Egypt. They are represented as descended from Abraham's wife Keturah (incense), which implies either that these tribes were engaged in the production of incense or that they traded in incense.

When Moses fled from Egypt he took refuge with the Kenite branch of the Midianites, who are represented as

leading a pastoral life in the neighbourhood of Sinai. They were a small body, for there are only a few watered valleys in this district, and outside these there is no pasture land to be found. Moses married Zipporah, the daughter of Jethro, priest of this section of the Midianites, and the friendly relations established at this time between Israel and the Kenites were continued after the Exodus down to the time of Saul.

It is the northern settlement of the Midianites on the eastern border of Palestine that is next mentioned. Moab and Midian were alarmed at the entry of the Israelites into their territory and, acting in concert, sent an embassy to Balaam inviting him to come and curse for them their common enemy. Later, when Israel was at Shittim, the Israelites were induced to commit the sin of idolatry, "joining themselves unto Baal-peor," a deity apparently both of Midian and of Moab. Because the Midianites had seduced the Israelites from their allegiance, and tempted them to idolatry and lewdness, Moses was commanded to "avenge the children of Israel of the Midianites," and 12,000 men under the leadership of Phinehas were sent against them. In the battle that ensued the Midianites were completely defeated, their males slain, including the five kings, Evi, Rekem, Zur, Hur, and Reba, and only the virgins and female infants spared of the captives taken.

It took the Midianites some time to recover from this crushing defeat, but about 1100 B.C., they were powerful enough to become once more the oppressors

of Israel. While the Israelites were weak as the result of the Philistine aggression, the "Sons of the East," Midian, Moab, and Ammon, swept down upon the borders of Israel. "They came like locusts for multitude," and the tribes fled before them into the hill-country. "Israel was brought very low, because of Midian." So when the "Angel of the Lord" came to Gideon to rouse him against the oppressor, Gideon was threshing his grain, not in the open threshing-floor, but in the seclusion of his vineyard, where he would not be seen at his work by the Midianites in the valley of Jezreel.

Like the Bedawîn Arabs of to-day, these early nomadic invaders of Palestine carried their wealth with them in the form of personal ornaments and in the trappings of their camels. The weight of the golden earrings that were obtained in the spoil was "a thousand and seven hundred shekels of gold; besides ornaments and collars and purple raiment that was on the kings of Midian, and besides the chains that were on the camels' necks." It is quite a common thing in the East to-day to see a Bedawy woman whose clothing and filth suggest the most abject poverty weighted down with a heavy necklet of gold and silver coins, earrings, bracelets, and anklets of silver.

The strength of the Midianites was permanently broken by this signal defeat at the hands of Gideon; but that the peril had been extreme is evident by the way in which the memory of the "Day of Midian" was cherished by the people in after days.

The following articles also bear upon this section :

Judg. 6^{11} The Terebinth Tree, p. 207.
8^{27} Images, p. 294.
8^{33} The Religion of the Canaanites, p. 222.

THE STORY OF ABIMELECH.

(JUDG. viii. 33–x. 5.)

SHECHEM.

Shechem was an important town lying in the hill-country of Ephraim, in a well-watered valley between Ebal and Gerizim, 30 miles north of Jerusalem and 5 miles south-east of Samaria. Its religious and political importance is made evident by the frequency with which it is alluded to in the pages of Scripture. Here it was that Jacob for a while established himself (Gen. 33^{18}), and where he digged the famous well at which Christ spoke to the Samaritan woman (John 4^{12}), a well still shown to travellers and believed to be an authentic site. To-day it is known as NABLUS, a name derived from Neapolis, under which designation it was rebuilt after its destruction in the wars of Vespasian. It was evidently a place of sanctuary, for there was there an "Oak" or Terebinth tree (see art., p. 207), where oracles were delivered according to the practices of the Canaanites, while a Mazzebah or Sacred Stone (see art., p. 37) was erected there by Joshua (Josh. 24^{25-27}). Probably on this account Shechem was chosen both as a Levitical city and as a city of refuge (see art., p. 170).

In Judg. 9, Shechem is associated with the conspiracy of Abimelech. "It is easy to comprehend," writes Dr. Thomson, "how Jotham could stand above it and deliver his cutting allegory in the hearing of the people, and then 'run away' before they could take him. Several lofty precipices of Gerizim literally overhang the city, any one of which would answer his purpose. Nor would it be difficult to be heard, as everybody knows who has listened to the public crier of villages on Lebanon. In the stillness of evening, after the people have returned home from their distant fields, he ascends the mountain side above the place, or to the roof of some prominent house, and there 'lifts up his voice and cries,' as Jotham did; and he gives forth his proclamation with such distinctness that all can hear and understand. Indeed the people in these mountainous countries are able, from long practice, so to pitch their voices as to be heard distinctly at distances almost incredible. They talk with persons across enormous wadies and give the most minute directions, which are perfectly understood; and in doing this they seem to speak very little louder than their usual tone of conversation. Jotham, therefore, might easily be heard by the greater part of the inhabitants of Shechem. The costume of his allegory is simple and natural, and the allusions are to the very trees which most abound at Nablus—the olive, the fig, the vine, and the bramble." This episode in Judges is the last appearance of the primitive Shechem in Hebrew history. It was razed to the ground by Abimelech, and the place is not again mentioned until

its revival in the time of the monarchy, when Jeroboam established himself there (1 Kings 12^{25}). But it was not a place of any importance until after the Exile, when the development of the Samaritan people led to the restoration of its old glory.

JEPHTHAH.

(Judg. x. 6–xii. 15.)

Human Sacrifice.

The custom of offering up human sacrifices in honour of a deity was widely spread among the nations of antiquity. It was prevalent not only among tribes of low social culture, but even among the relatively high civilizations, such as those of Greece, Rome, and Phœnicia; among the Carthaginians, the Gauls, and the Semites. The idea underlying the religious requirement was that an enraged deity craved for blood, and that the divine anger could be appeased only by the sacrifice of some member of the community. The deity made his wrath known by sending war or pestilence, causing great loss of life; the pestilence which ravaged the Greek army encamped before Troy was attributed to the wrath of Apollo. In such a case the sacrifice of one or more human beings was carried out to propitiate the anger of the god (propitiatory sacrifice). To what lengths this principle could be carried is illustrated by the Carthaginian sacrifice of 200 children when the city was approaching the last stage of the siege.

Where some individual was known to have incurred by his own sin the resentment of the god, he was offered up as a sacrifice to atone for his guilt and to prevent the evil consequences of it from falling on the other members of the community (expiatory sacrifice).

Another type of sacrifice frequently represented in early civilizations was that which was based upon the belief that the dead continued to have the same needs in the other world as in this. In the funerals of Scythian kings, for example, cooks, grooms, butlers, and others of the royal household were strangled and buried in the tomb of the king in order that he might not lack servants in the land of shades in which he would hold his court. The most familiar form of this type of sacrifice is the Hindu *satī*. In the other world men required both wives and servants, and the practice of immolating widows on the funeral pyres of their husbands persisted until modern times in India. In some cases the act was entirely voluntary. "In the year 1911 a Hindu lady, whose husband was on the point of death, soaked her clothes in kerosene oil and, setting light to them, burnt herself to death." Satī, as a type of service to the dead, was prohibited by law in British territory in 1829, but numerous cases of self-immolation of this kind have occurred since that date.

Among certain nations there is evidence of the immolation of children, sometimes in fulfilment of a vow or to preserve the life of a parent. The practice of sacrificing the first-born seems to have been an article of the religion of the Semites. In Bengal, until a century

ago, when it was put an end to by the British, the Hindu women were in the habit of consigning their first-born children to the Ganges. Child-sacrifice was also performed in many countries at the foundation ceremonies of public buildings. Recent excavations have revealed the fact that the Semitic predecessors of the Hebrews in Canaan were particularly guilty of this form of sacrifice. In the High Place at Gezer, and in connection with the altar at Taanach, jars were found containing the skeletons of newborn children, and at Tell Mutesellim the skeleton of a girl of about fifteen was discovered built into the wall of a large building.

Coming to the Bible narrative we find that human sacrifice is one of the "abominations" practised by the Canaanites against which the Israelites are expressly warned. "Thou shalt not give any of thy seed to make them pass through the fire to Molech" (Lev. 18^{21} R.V.), and again (Lev. 20^{2}), "Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death." The image of Molech is described as being an idol of hollow metal in the form of a man but with a bull's head. The child was placed in the outstretched arms of the figure, which was heated by fire within, and by some mechanical device the child was rolled into the flames.

In spite of the warnings of the prophets, added to the distinct prohibitions of Leviticus, the Israelites, in times of apostasy, and even when the Yahweh religion was supreme, were prone to fall back upon the heathenish

practices of their neighbours and to sacrifice human beings. Ahaz, king of Judah, we are told, made his son to pass through the fire, and at a later date Manasseh was guilty of the same atrocity. Jeremiah denounces the children of Judah for having built the high places of Tophet to burn their sons and daughters in the fire. In Ezekiel it is said, in reference to Samaria and Jerusalem, that "when they had slain their children to their idols, then they came the same day into my sanctuary to profane it" (Ezek. 23^{39})—which proves that they did not consider themselves to have committed an act which would exclude them from the worship of Yahweh. Isaiah has the same testimony to make to the idolatrous practices of the people. "Are ye not children of transgression, a seed of falsehood, ye that inflame yourselves among the oaks, under every green tree; that slay the children in the valleys, under the clefts of the rocks?" (Is. $57^{4.5}$ R.V.).

There is no proof, however, that human sacrifice was at any time a legitimate or recognized part of the worship of Yahweh among the Israelites. The instance of the Divine command to Abraham to sacrifice his son Isaac, which has sometimes been adduced in support of the contrary view, is a proof, rather, that the God of Israel, in contrast to the heathen deities, did not demand human sacrifices. What Yahweh demanded was the surrender of the will, and the whole incident goes to show the moral superiority of the religion of Israel over that of their heathen neighbours. That Abraham could recognize a Divine command in the order to slay his

son shows not only that he lived in an age when such sacrifices were prevalent, but also, that it was one in which the rights of the individual had not attained the prominence that is given to them to-day. The parental authority was despotic in that age. So much so that Reuben could say to Jacob in reference to Benjamin, "Slay my two sons, if I bring him not to thee."

There is one other outstanding instance which requires notice, namely, the case of Jephthah's daughter.

There are numerous parallels in classical literature to the story of Jephthah's vow as we have it recorded in Judg. 11. There is, for example, the account of how Idomeneus, the Cretan general, when overtaken by a violent storm on his return from Troy, vowed as a sacrifice to Poseidon, the first living being that he met on his arrival at his home. The story relates that he saw his own son first, and that, like Jephthah, he did with him according to his vow. There is also the closely related incident of the sacrifice made by Mesha, king of Moab, who publicly immolated his heir to Chemosh when hard pressed by the Israelites (2 Kings 3^{27}). When the Hebrews witnessed this act they abandoned the siege in dismay, which suggests that the belief in the supreme efficacy of human sacrifices was to some extent shared by the Hebrews of this period.

In the case of Jephthah the vow preceded the victory, and the sacrifice was completed afterwards. That the sacrifice did take place seems to be beyond question. In his marginal note on the passage Luther remarks: "Some think he did not offer her up, but the text there

stands clear." Jephthah's faith in Yahweh does not seem to have carried him so far as to hold that there were no other gods in the land. His contact with Moab and Ammon, and with their sanguinary worship, must have had its effect upon his religious beliefs, and he may well have felt in the face of the great danger that he was warranted in offering up a human sacrifice. The period of the Judges was marked by a distinctly low morality, and the frequent lapses of the Israelites into apostasy gravely obscured their religious faith and weakened their political unity.

Vows.

The idea underlying the making of vows, a universal custom in ancient religions, was to propitiate the Deity; and this might be done in two ways, either by the consecration of something, or oneself, to Him, or by the renunciation of something, an act of self-denial, in His honour. The inviolability of the vow thus made is emphasized in Num. 30[2] where it is said: "When a man voweth a vow unto the Lord, or sweareth an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." The phrase "to bind his soul" used here suggests that breaking the vow forfeited the life of the individual to the deity. For the positive vow, the dedication of something or some person, to Yahweh, the Hebrew word is Neder; while the word used for the negative vow, in which the

individual binds himself to abstain from something, is Issar.

A certain number of the instances recorded in the Old Testament have the appearance of a bargain in which both parties received benefits. This is so in the case of Jacob's vow (Gen. 28^{20-22}), where, in return for a prosperous journey, bread to eat, and raiment, Jacob vowed to honour Yahweh, and to give to Him a tenth of all he should receive from God's hands. Similarly Jephthah vowed to offer to Yahweh the first thing that met him from his house if he returned victorious from his battle with the children of Ammon (Judg. $11^{30, 31}$). In making a vow it was permissible to offer to Yahweh only such things as rightly belonged to him who vowed. A firstling, therefore, could not be dedicated to Yahweh because that already belonged to Him, nor could a man offer anything acquired unlawfully.

While certain vows were of the character of a bargain, there were others of a more disinterested nature, outstanding among which was the Nazirite vow. To a certain extent the vow of the Nazirite combined elements of both the Neder and Issar, the positive and the negative vow. For while it involved a complete dedication of the individual to Yahweh it also demanded renunciation, the outward observance entailed by the vow being: (1) abstinence from the fruit of the vine; (2) avoidance of defilement from the dead; (3) leaving the hair uncut; and (4) abstaining from unclean food (see art. NAZIRITE).

The vow by which the hair of the head was consecrated for a certain period was frequently made at

a later time to serve a personal end, such as recovery from a serious illness or protection on a journey or voyage. The vow of the Nazirite could also be properly terminated only at Jerusalem, where the hair, when cut off, was cast on the fire beneath the cauldron containing the flesh of the peace-offerings brought by the Nazirite. Probably Paul's vow was made at the time of his embarkation at Cenchrea for his voyage across the Ægean to Ephesus, and would thus be in accordance with the custom of the time.

In later times the practice of making vows "either thoughtlessly, or from Pharisaical motives" became frequent. A sort of traffic in good works, like that in the Romish Church before the Reformation, was also carried on. It was considered meritorious to "be at charges" for poor Nazirites, and to defray the expenses of their sacrifices. King Agrippa, on arriving at Jerusalem, seems to have done this to conciliate popular favour. The sacredness and reverence associated with the vow in earlier days seem to have passed away, and we find Malachi denouncing those "deceivers" who, having made a vow, sacrificed, in fulfilment of it, "a blemished thing" unto the Lord (Mal. 1^{14} R.V.).

SAMSON.

(Judg. xiii. 1–xvi. 31.)

Nazirites.

The primary meaning of the Hebrew verb "Nazir" is to separate, hence the Nazirite is the "separated"

or "devoted" one, the term implying a person consecrated to Yahweh by a special vow. "The vow required the devotee to abstain altogether from wine and intoxicating drinks, even from vinegar, or any syrup or preparation of the grape, and from grapes themselves, and from raisins. All the days of his Naziriteship he was to eat nothing made of the vine, from the kernels to the husk. No razor was to come upon his head, *i.e.* he was to be 'holy,' and to let the locks of the hair of his head grow. To guard against any legal defilement from a corpse, he was not to go near any dead body, even if it were that of his nearest relative; and if by chance death came where he was, the defilement could only be removed by a seven days' 'uncleanness,' to be followed by the shaving of his head and the presentation of a special trespass-offering. His vow, moreover, was broken, and he had to begin its fulfilment." (Geikie.) A Nazirite vow was usually made for a fixed time, but parents might vow for their infant, or even their unborn child, that he should be a Nazirite for life.

Opinions differ as to whether the abstinence from wine or the untrimmed hair was the more important. Among the ancients generally the hair was regarded as so important an outcome of the physical life as to be a fit offering for the deity, and a means of initiating or restoring communion with Him (see art. HAIR, p. 244). Thus it was part of the ritual of the Nazirite vow to burn the hair in the temple. The vine stood for the culture and civilization of Canaan, and was specially

associated with the worship of the nature gods. Hence it was a point of honour with the zealots of Yahweh to turn away from it utterly.

The Nazirite vow was originally a lifelong obligation. Young and enthusiastic men were moved by the Spirit of God to take it up, as others were inspired to be prophets, and it was an offence against Him to tempt them to break it. Thus Amos cries, "I raised up of your sons for prophets, and of your young men for Nazirites. . . . But ye gave the Nazirites wine to drink" (Amos $2^{11.\ 12}$). Women were divinely bidden to devote their promised offspring, as in the case of Manoah the mother of Samson (Judg. $13^{2\text{-}21}$). Others prayed for male children and promised that such should be consecrated to this service, as did Hannah (1 Sam. 1^{11}). But in course of time a change came over the purpose and spirit of the institution, and the vow was made in order to gain some personal end such as protection on a journey or deliverance from sickness. Women, too, became Nazirites, and the restrictions were only for a limited period. This is the stage represented in Num. 6.

At the expiration of the vow the devotee was brought to the door of the sanctuary, with a he-lamb for a burnt-offering, a ewe-lamb for a sin-offering, a ram for a peace-offering, ten unleavened cakes and ten unleavened wafers anointed with oil, a meal-offering, and a drink-offering (see art. THE RITUAL OF SACRIFICE, p. 118). When the sacrifices had been offered his hair was shaved, and he put it in the fire which was under the peace-

offering or under the cauldron in which the latter was boiled. Then a wave-offering was made, consisting of the sodden shoulder of the ram, a cake, and a wafer. The fat was salted and burned on the altar, and the breast and the foreleg were eaten by the priests, who also ate the waved cake and the boiled shoulder: the rest of the bread and meat belonged to the offerer. A freewill offering followed (Num. 6^{21}). In the second temple there was a chamber in the south-east corner of the women's court, where the Nazirites boiled their peace-offerings and cut off their hair.

Scripture mentions three who were Nazirites for life: Samson, Samuel, and John the Baptist, to which Christian tradition adds the name of James the Just, the brother of the Lord, who presided over the Church at Jerusalem when Paul joined in the Nazirite offering.

Hair.

Among the ancients the hair was regarded as so important an outcome of the physical life as to be a fit offering for the deity and a means of initiating or restoring communion with him. There is evidence for this from Syria, Arabia, Egypt, Greece, Rome, and in recent times even among the Maoris. Possibly because of this a peculiar meaning was associated with the hair whether of the head or the beard. Thus the beard is regarded by the Oriental as a symbol of honour (2 Sam. 10^{4}); to touch another's beard is to remind him that God is over all; to pluck it is the greatest

indignity that can be offered (cf. Neh. 13^{25}, Is. 7^{20} 50^{6}); to smooth one's beard in front of a man is to remind him of his honour; tearing the hair is a common expression of sorrow (cf. Is. 15^{2}, Jer. 16^{6}, Amos 8^{10}, Ezra 9^{3}); and to cut off the hair is still a sign of mourning among the Arabs. In a woman it is a token of abasement to loose the hair (cf. Num. 5^{18}, Lk. 7^{38}). Arabs who have taken a vow do not cut their hair until the vow is fulfilled, a custom comparable to the Nazirite vows (see art., p. 241). In the latter case the Rabbis forbade the use of a comb lest any hair was accidentally removed.

The ancients believed that some part of a man's life resides in the hair, and that possession of any hair from his head maintained a certain connection with him after his death, and doubtless some such idea as this is the origin of the modern custom of preserving hair in lockets, etc. Arab prisoners have a lock of their hair removed by their captors as a token of victory, while the custom among the Muslims of retaining a central tuft of hair even when the rest of the head is shaved is said to have originated in the idea that if they were ever taken prisoner, and their heads were cut off, their captors would have something to grasp, and so avoid putting their impure hands into the prisoner's mouth. The Muslims are very careful to bury any cut hair, and never leave it lying about. The women usually stuff such clippings into the crevices of the walls of rooms.

"It is customary among the peasants throughout a

great part of Egypt, on the occasion of the first shaving of a child's head, to slay a victim, generally a goat, at the tomb of some saint in or near their village, and to make a feast with the meat, of which their friends, and any other persons who please, partake. Their pagan ancestors in Arabia observed the custom, and usually gave, as alms to the poor, the weight of the hair in silver or gold. This custom may throw some light on the statement in 2 Sam. 14^{26} respecting Absalom's weighing the hair of his head 'when he polled it.'" (Lane, *Mod. Egyptians*.)

In O.T. days the locks on the temples, in front of the ears, were allowed to grow in youth, and their removal was part of certain idolatrous rites connected with puberty and initiation to manhood. The people who observed this custom are referred to as those that "have the corners polled" (Jer. 49^{32} R.V.).

The fashions of the East associated with the hair and beard were very variable. The Assyrians wore the hair long, while in Egypt they shaved both head and beard, but wore imposing wigs and false beards, the shape of the latter indicating the rank and dignity of the wearer. Josephus says that the young gallants among the horsemen of Solomon sprinkled gold dust on their long hair, "so that their heads sparkled with the reflexion of the sunbeams upon the gold," and he also states that Herod the Great dyed his hair black to make himself look younger. Even among the Bedawîn there are dandies, and the young Arab does not disdain to carry a small mirror in the folds of his

head-dress, nor blush to take it out at every opportunity, and to gaze at his face while he strokes the down upon his chin to make himself believe he has grown a beard.

Wild Honey.

The oft-repeated phrase "a land flowing with milk and honey" testifies alike to the Oriental fondness of honey (which is eaten in quantities that would be nauseating to western palates) and to the prevalence of bees in Palestine, where the dry climate and the very varied flora are favourable to the habits of the bees, which find shelter and protection for the combs in the crevices of the limestone rocks. Even to-day the Bedawîn in Judæa obtain a livelihood by bee-hunting, bringing into Jerusalem skins and jars of that wild honey on which John the Baptist fed. Such natural produce was possessed by the men who petitioned Ishmael the son of Nethaniah to spare their lives, saying, "Slay us not: for we have stores hidden in the field, of wheat, and of barley, and of oil, and of honey" (Jer. 41^{8}). From the earliest times honey was an article of commerce from Palestine. It was among the delicacies sent by Jacob to the governor of Egypt (Gen. 43^{11}), and it is mentioned by Ezekiel as one of the commodities exported to Tyre (Ezek. 27^{17}). Such honey was obtained both from trees (1 Sam. $14^{25.\ 26}$) and from the rocks (Ps. 81^{16}), while in Judg. 14^{8} a swarm of bees is reported to have hived in the carcass of a lion, for in Palestine a dead body is not only rapidly

consumed by carrion birds and by ants, but is mummified rapidly by the heat and therefore soon loses its offensive smell. Although it formed part of the first fruits presented at the sanctuary, honey was excluded from the altar, not only on account of its liability to fermentation, which was the reason for the similar prohibition of leaven, but very probably because it formed part of the offerings to pagan deities.

THE OUTRAGE AT GIBEAH AND THE WAR AGAINST BENJAMIN.

(JUDG. xvii. 1–xxi. 25.)

NOTES.

Judg. 19[5] "*a morsel of bread.*"—Cf. Gen. 18[5-8]. A morsel of bread with Abraham meant three measures of fine meal, a calf tender and good, with butter and milk.

Judg. 19[7] "*the man rose up to depart.*"—Despite the dangers of night travelling it is often indulged in in the East to avoid the heat of the day.

RUTH.

(Ruth i. 1–iv. 22.)

City Gates.

In addition to the part they played as defensive elements, the gates and gateways of Eastern walled cities had, and still have, an important place as centres of the communal life of the town. The gate itself consisted of two-leaved, massive, wooden doors, made of beams 6 inches thick in some cases, on which thin iron or bronze plates were riveted. The leaves of the gate were secured by bolts and also by bars of wood, bronze, or iron, passing into sockets in the posts of the gate. Samson delivered himself from the ambush laid by the Philistines "in the gate of the city" by tearing away the two leaves of the door, the gateposts and the fastening bar, and bearing them on his shoulders to the top of a hill that is before Hebron. The gates were generally part of a strongly fortified tower that projected beyond the city walls, and the gateway was a passage leading to an inner gate in line with the walls. Thus David was sitting "between the two gates" when the news of Absalom's death was brought to him, and the story further shows that there was

a room in the tower over the gateway. The flat roof of the tower was on a level with the top of the walls, and here the watchman was stationed to give news of the approach of any one to the city (2 Sam. $18^{24.\ 33}$).

The gates of the city were closed at sundown as a precaution against the attack of an enemy under cover of darkness, and any travellers who failed to reach the city before the time of closing the gates were obliged to spend the night outside the walls at the mercy of the weather and robbers. In contrast to the custom in earthly cities the gates of the New Jerusalem are represented as standing always open, "for there shall be no night there" (Rev. 21^{25}). But there was also occasionally a small door about $2\frac{1}{2}$ by 2 feet in size made in the lower part of the city gate by which the keeper of the gate might allow, at his discretion, a traveller to pass through when the great gate was shut. When our Lord says, "Enter ye in by the narrow gate" (Mt. 7^{13} R.V.), He may be referring to this small door. But it has to be remembered that this door is only used after dark, and that, like the big gate of which it forms a part, it opens upon a "broad" rather than a "narrow" way.

The vaulted gateway is the coolest and most shady place in the city, easy of access to all the people, and here the courts of justice were held. "Judges and officers shalt thou make thee in all thy gates" (Deut. 16^{18}). Here kings held open court and the people came before them to the administering of justice. It is from this

custom of giving judgment at the gate of the city that the government of Constantinople has obtained its official title of "The Sublime Porte," a translation of the Turkish Bab Aliy (bab, "gate" and aliy, "high"), and the same usage is preserved in the name given by the Spaniards to one of the gates of the Alhambra, the Puerta Judicaria or Gate of Judgment. According to Dr. Thomson the custom of dispensing justice at the city gate still survives, and he mentions having seen in Joppa "the kady and his court sitting at the entrance of the gate, hearing and adjudicating all sorts of causes in the audience of all that went in and out thereat." It will be remembered also that Absalom "stood beside the way of the gate" to meet those who "came to the king for judgment," and by his specious promises and flattery "stole the hearts of the men of Israel."

It was to the gateway and the open area adjoining the gates that the people of the town came to do their marketing, and hence we have such names as "sheep gate," through which probably the sheep for the sacrifices were brought, and "fish gate," which may have been the market of the "Tyrian fish merchants, and fishermen from the sea of Galilee" (cf. Neh. 3^3 13^{16}). At the present day the inhabitants of Jerusalem obtain their daily supplies of fruit and vegetables from the market at the Jaffa Gate of the city. And there, too, is to be found the tax-collector, sitting like Matthew "at the receipt of custom," and traders from the country districts have to bring their wares before him for examination.

The gates, too, were the places of general resort for the citizen seeking the latest news from the outside world; for the idler and the pleasure-seeker; for the reactionary in search of an audience; and for the disaffected and the seditious. It was there that public announcements were made and matters of public interest discussed.

In Deuteronomy "the stranger, and the fatherless, and the widow, which are within thy gates" are represented as having a claim on the protection of the city, and Amos, inveighing against the social corruption of the Northern Kingdom, mentions, as one of the greatest of Israel's sins, that the people "hate him that rebuketh in the gate," and that "they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right."

To take the gates of a city meant to have possession of it, and so when Abraham was promised that his seed should possess the gate of his enemies it was understood in the sense that the Hebrews would rule over their enemies. Again, as the gate was the most strongly fortified part of the city defences, the word was occasionally used as a "synonym for strength and power." "Thou shalt call thy walls Salvation, and thy gates Praise" (Is. 60^{18}).

NOTE.

Ruth 2^{14} "*And at meal-time Boaz said unto her, Come hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and they reached her parched corn, and she did eat.*"—"Such modest fare is indeed usual, even now, in Palestine, among reapers.

A fire of dry grass or withered stalks is kindled, and a quantity of ears of grain tossed on it, to lie there till the husks are burnt off. When this has happened, the whole are dexterously swept from the ember into a cloth laid to receive them, after which the grain is beaten out, and the chaff blown off by tossing the whole against the wind. This done, it is ready to be eaten. It is sometimes roasted in a pan or on an iron plate, or a bunch of ears is held over the fire till the chaff is scorched off. This is done by the women, who show great skill in holding the grain in the flame only just as long as is proper, and then beating it out very cleverly, with a short stick. The vinegar was a sour liquid produced by fermenting wine." (Geikie.)

Hebrew Marriage Customs.

In the East, marriage, which is regarded as the great event of Oriental family life, takes place at an early age, and is frequently arranged by the parents while their children are still infants. When Jacob met Rachel for the first time (Gen. 29[11]) she was probably not more than eight or nine years old. Jacob, who had no dowry to give her, offered instead seven years' service to her father Laban, and by the end of the term Rachel would have reached marriageable age. In this story we have the record of a romantic attachment in which Jacob took the initiative, but, as a rule, the choice of the bride fell to the part not of the bridegroom but of his relatives or some friend. Abraham, when he wanted to find a bride for his son, sent his trusted servant Eliezer into Mesopotamia to bring back a wife for Isaac.

At the present day in Palestine a father who is desirous

of securing a wife for his son from some other village will frequently employ intermediaries in the same way. "These intermediaries," says Wilson, "will go to the house of the girl in question at a time when some of the men of the family are sure to be at home. They will stand about the door till the latter notice them, and invite them in. They will then reply, 'We will not enter unless our request is granted.' 'It is granted,' reply those within; whereon the men enter. When they are seated, the question is not immediately mentioned, but when the customary coffee appears they say, 'We will not drink till we have told our errand.' 'Speak,' reply the hosts. 'We ask your daughter So-and-so as wife to So-and-so,' say the guests. Sometimes if the match be manifestly an advantageous one for the girl, the relations say, 'We agree; take her.' More often, while agreeing, they require time to arrange the preliminaries; and even if the proposal be unacceptable, it is rarely, if ever, met by a direct refusal; but in the subsequent negotiations some condition impossible of fulfilment, such as an exorbitant dowry, is required, which puts an end to the matter." A marriage in which the initiative was taken by the parties themselves, without the assistance of parents or friends, was regarded as likely to prove unhappy and to be, as in the case of Esau's marriage, "a grief of mind" to the parents (Gen. 26^{35}).

When the preliminaries have been satisfactorily settled the betrothal, which is a more formal and binding thing than our "engagement," then takes place.

The most important part of the betrothal ceremony is the dowry paid to the parents of the bride. In the case of Rebekah, Abraham's servant "brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah; he gave also to her brother and to her mother precious things" (Gen. 24[53]). Rebekah also received at the well a gold nose-ring of half a shekel in weight, and two gold bracelets weighing ten shekels for her hands (Gen. 24[22. 47]). Custom demands, at the present day, that the bridegroom should provide a very large dowry, of which the lion's share goes to the relatives of the bride. A man belonging to the better classes will bring silver bracelets, rings—usually of silver set with some cheap, coloured stone—ear- and nose-rings, garments of silk for the bride and her mother, girdles, and embroidered silk scarves. The giving of clothes is evidently in accordance with the ancient custom. Joseph, it will be remembered, gave changes of garments to his brethren, and Samson, at a wedding (Judg. 14[12]), promised changes of raiment to the guests, if they discovered the answer to his riddle.

Such relatives as may lawfully marry are considered to have the first claim on a girl's hand, and in the case of a marriage between cousins the dowry is not required to be so large as in a marriage between strangers. Abraham sent to his relatives in Harran to obtain a wife for his son, and it was at the desire of Rebekah, who had herself come from Harran, that Isaac sent his son there to seek a bride.

The betrothal, whose binding nature we have already

noticed, seems, in some cases, to have been considered sufficient (Gen. 24^{63-67}); but in later times it was generally followed, after an interval of some months, by the wedding ceremony. When the nuptial day arrived the bridegroom gave a feast (Gen. 29^{22}), which generally took place in the evening of the wedding-day, and the bride was taken to his mother's tent (Gen. 24^{67}) to wait for the arrival of her husband. At the present time the wedding invitations are sent round verbally to the people in the neighbourhood some days before the wedding. This is a great occasion for all the people, and to be omitted from the invitation list is considered a very grave offence. "He who does not invite me to his marriage," says an Arab proverb, "will not have me at his funeral."

Those who are bidden to the feast array themselves in their best clothes, and the wedding garment is brought out, a long bright-coloured robe of silk worn over the white cotton shirt (Mt. 22^{11}). The guests then make their way to the place of assembly. In the case of a wealthy man's marriage women singers may be brought from some of the larger centres for the occasion. "I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts" (Eccl. 2^{8}). The harp and a one-string fiddle are among the most popular musical instruments at a wedding to-day.

The bride is attired in her best, her fingers are stained red with henna and her eyes painted black with kohl; silver bracelets are upon her wrists, rings in her ears, and

chains of silver coins round her neck. Her wedding-dress is not white but of coloured silk, and a thick veil is thrown over her head rendering her features invisible, so that a man left to his own resources as Jacob was would have no means of identifying his bride. She is seated upon a camel and led towards the house of her bridegroom by her relatives, her maidens, and the invited guests. "The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace" (Ps. $45^{14.\ 15}$). Adorned as a bride for her husband, she waits at his house with the women until he comes to her.

The wedding-supper is now given to the guests; boiled rice, dishes of meat and vegetables and sweet cakes are distributed, and coffee is handed round at the conclusion of the supper. During the feast the wedding presents brought by the guests are collected. At the close of the meal the guests thank the provider of the feast while he, in his turn, apologizes "for the nothingness of his feast," saying, "Two healths and strength to your body, this is but one of my duties"; while the guest replies, "May God give you plenty of boys," and so on.[1]

The procession is then formed to conduct the bridegroom to his house. "Flaming torches," says Mackie, "are held aloft by special bearers, lit candles are handed to each visitor as he goes out, and the procession sweeps slowly along towards the house where the bride and her

[1] Baldensperger.

female attendants are waiting. From time to time women raise their voices in the peculiar shrill wavering shriek by which joy is expressed at marriages and other times of family and public rejoicing. The sound is heard at a great distance, and is repeated by other voices in advance of the procession, and thus intimation is given of the approach half an hour or more before the marriage escort arrives. It was during this interval that the foolish virgins hurried out in quest of oil for their lamps (Mt. 25^{1-13}). Along the route the throng becomes more dense, and begins to move with the retinue bearing the lights. As the house is approached the excitement increases, the bridegroom's pace is quickened and the alarm is raised in louder tones and more repeatedly, " He is coming, he is coming ! "

Like Elkanah's wives, Peninnah and Hannah (1 Sam. 1^{6}), the women do not agree very well and are frequently the cause of considerable domestic strife. The life of the young bride, in the case where the newly married couple reside with the parents, is very often a hard one. The mother-in-law is invariably credited with harshness towards her son's wife. " Were the mother-in-law to love her daughter-in-law," says one proverb, " dogs would enter Paradise " ; and another declares that " It is written on Heaven's gate, never a mother-in-law loves her daughter-in-law."

Polygamy was the rule among the Hebrews as nomads, and during the government of the Judges it was prevalent among all classes. Gideon " had many wives, and threescore and ten sons " (Judges 8^{30}).

During the monarchy Saul, David, Solomon, and Rehoboam all practised polygamy. Abijah married fourteen wives, and Joash had two wives given to him by the High Priest, Jehoiada. In process of time, however, and very markedly in the days of the literary prophets, monogamy came to be regarded with increasing favour, and is referred to as the ideal state. But, in practice, polgyamy continued down to a late period, remaining in favour except where economic reasons were too strong. Herod had nine wives, and Justin says of the Jews of his day that they had four or even five wives.

As desire for children was one of the chief causes of polygamy, so it was also the basis of the custom known as Levirate marriage (Lat. *lēvir*, a brother-in-law). In Deut. 25^{5-10} it is enacted that if a man die leaving no son it is the duty of his brother, living on the same estate, to take the widow, and the eldest child then carries on the name, and succeeds to the inheritance of the deceased. Another custom similar to this in principle and object is to be found in the story of the marriage of the childless widow Ruth with her kinsman Boaz (Ruth 4).

When any Israelite sold his property by reason of poverty, it was the duty of the nearest male relative to redeem it. The right to the hand of the widow also lay with him. There was, however, no legal obligation on the next-of-kin to marry the widow as well as to redeem the property. In the case of Ruth the next-of-kin agreed to redeem the property, but when he found that the purchase involved the marriage of Ruth

also, he refused, and so the right to redeem fell on the next nearest kinsman, Boaz, who in marrying Ruth went "beyond the strict letter of the law," but was evidently regarded as having done the right thing and that which was sanctioned by custom.

When the nearest relative refused to marry Ruth it is said that "he drew off his shoe," which recalls the Bedawîn form of divorce—"She was my slipper, and I have cast her off." In early Israel the husband's right to cast off his wife upon the slightest grounds seems to have been as little questioned as it is in Islam to-day, but Deuteronomy attempted to put some hindrances in the way and make divorce more difficult (Deut. 24^{1-4}). It enacted that some immodest or indecent behaviour must be the ground of the divorce; that a husband must give a "bill of divorcement" to his wife; and, further, that the divorcée, if she married some other, could not afterwards become the wife again of her first husband.

Agriculture in Palestine.

(*a*) *Ploughing.*

The cultivation of the land in Palestine begins each year about the middle of November, after the first heavy rains have sufficiently softened the hard ground to permit it to be ploughed. It is this softening of the sun-baked soil which is represented as a special mercy of God in Psalm 65^{10}, "Thou makest it soft with showers."

The sower walks in front of the plough, and the seed,

sown broadcast, is ploughed into the ground. As there are no hedges of any kind some of the seeds naturally fall by the wayside, while another portion is eaten by the innumerable crows which follow the plough (Mt. 13^{4-6}). The plough is a very light, wooden implement which a man can carry on his shoulder. It has only one handle upon which the ploughman leans heavily, the blade cutting a furrow fully 6 inches deep. The plough is drawn generally by a pair of oxen attached by a yoke, which is a beam of wood about 4 feet long, with small sticks of wood, some 10 inches in length, coming down below it, one on each side of the animal's neck, under which it is fastened by leather thongs or a rope. If the animals are of unequal height the yoke will chafe their skin, hence the easy yoke is the even yoke, and the one which permits oxen to pull equally (Mt. 11^{30}). The weight of the yoke presses down the necks of the oxen, and makes them stoop. Hence the meaning of the phrase in Lev. 26^{13}, " I have broken the bars of your yoke, and made you go upright."

In his disengaged hand the ploughman carries a goad, a long rod with a sharp point at one end, with which he prods and directs the oxen. With such a goad, used as a spear, Shamgar slew six hundred Philistines (Judg. 3^{31}). This, too, is the " pricks " of Acts (26^{14} A.V.). In the outlying districts farthest from the villages, the crops are always in danger of being stolen, in spite of the watchfulness of the owner. Where the fields of the peasants adjoin the Bedawîn country the risk is increased, and even the seed is sometimes lost,

so that if the farmer is very poor it requires some effort to undertake a duty that offers so little hope of success. He cannot tell whether he will ever see the fruit of his toil, and if the corn he sows is all that he has in the world, and starvation is almost at his door, he may "sow in tears," for the feelings of Eastern people are very near the surface. His joy will be all the greater, if, when the harvest comes, he finds the corn waiting for his sickle (Ps. 126[5]).

Both barley and wheat harvests are epochs in the agricultural calendar of the country, and are frequently alluded to in Scripture. The barley harvest was about the time of the Passover, *i.e.* during April, though in the Jordan valley it is earlier. Barley is not only the food of asses and horses, but it forms the staple of the bread of the very poorest, though those that can afford it mix it with wheaten meal. We can see in Scripture in what low esteem barley bread was held, by the jealousy offering being of barley meal, whereas in all other cases it was wheaten. So in Ezekiel, the "bread of defilement" was barley; and a "handful of barley" was spoken of very contemptuously. The proud Arab to-day calls the Syrian "fellah," the tiller of the soil, "a barley cake," reminding us of the dream of the Midianite in Judg. 7[13. 14], when he dreamt that a cake of barley bread—*i.e.* a mere Israelite peasant—fell into the camp and overturned a tent. The wheat harvest is generally a month later than the barley, and is over before the end of May.

(*b*) *Reaping and Threshing.*

After the harvest has commenced, a portion of the field is purposely left until the rest of the corn has been taken to the threshing-floor, and if the owner of the field were asked why this was done, the reply would be, "Meshan Allah," "For God"; it is the "corner of the field," which, with the "gleanings," is for the "poor" and the "stranger" (Lev. 23^{22}, Deut. $24^{19\text{-}22}$, Ruth $2^{15.\ 17}$). The threshing-floors are smoothed rock surfaces in some high and exposed position; or when rock fails, as on many of the plains, they are made of clay and cow-dung baked to an intense hardness in the sun. The heap of wheat or barley is placed in the middle of the floor and raked down into a layer of about a foot deep; then oxen are kept walking round upon it, so as, by the trampling of their hoofs, to rub out the grain from the ear. The corn, being heaviest, falls below the straw, which by the trampling is slowly bruised and crushed. Sometimes a sledge of heavy logs of timber, with rough pieces of iron or basalt stone let into its under side, is drawn by oxen over the wheat or barley spread over the threshing-floor. This is the toothed instrument of Is. 41^{15}. Another form is a sledge with rows of small iron-shod wheels, surmounted by a rude chair on which the driver sits—the cart wheel of Is. $28^{27.\ 28}$. These huge threshing-sledges were the implements offered by Ornan to David as fuel for the altar the king was about to build (1 Chron. 21^{23}). It is to be noted that the Roman name for these

machines was "tribula," from which our own word "tribulation" is derived. This thought is a common one in the pages of Scripture, as, *e.g.*, Hab. 3^{12}, Job 21^{18} etc.

(c) *Winnowing and Sifting.*

The process of threshing is followed by that of winnowing, in which the heap consisting of corn, crushed straw, and chaff is tossed up with a two-pronged wooden fork, or a wooden shovel (the "fan" of Mt. 3^{12} etc.), the light evening breeze carrying away the chaff, while the heavier corn falls to the bottom, whence it is collected by the women, who take it to be sifted; for the grain is mingled with dust, small stones, and the seeds of wild grasses, particularly the blackened grains of the strong growing rye grass, the "tares" of Scripture.

The sieve, or "ghurbal," used for this purpose, is a large shallow one. The woman (for this work is only done by women) sits on the floor, and half fills the sieve with grain, which she then shakes from right to left six or seven times, till all the crushed straw and chaff that still remains in the corn has come to the surface. This she throws away. Then she holds the sieve in a slanting position, jerking it up and down, and blowing upon it so that the dust, fine stones, and fine grass seeds fall through the meshes of the sieve and are blown away, while the wheat goes to the bottom in the centre in one heap; at the same time the small stones are collected together in a little pile by themselves on that part of the sieve which is nearest to her chest. These

she removes with her hands, after which she sets the ghurbal down, and going carefully over the corn picks out any impurities that remain. The sifting is then complete. This is the picture in Amos 9^{9}, "I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Neil.)

When winnowed and sifted, the wheat is stored in pits about 8 feet deep, carefully cemented on the inside so as to be impervious to damp, and with a circular opening or mouth, about 15 inches in diameter, just large enough to admit the passage of a man, which is boarded over, and then, if needful for concealment, covered with earth or turf. In such receptacles the corn will remain sound for several years. These pits abound in all parts of the country, and are probably in many cases the identical storehouses used in ancient times. They are often close to an old winepress, where there has been the homestead of some Israelite farmer. These are the storehouses alluded to in such passages as Jer. 41^{8}, 2 Sam. 4^{6}, and $17^{18.\ 19}$.

1 AND 2 SAMUEL.

THE EARLY LIFE AND JUDGESHIP OF SAMUEL.

(1 Sam. i. 1–vii. 17.)

The Books of Samuel.

The theme of Samuel is the establishment of the Hebrew monarchy, and the Books, therefore, describe the transition from the lawless period of the judges to the more advanced political organization of David's reign. This transitional stage embraces three biographies, Samuel, Saul, and David, each one overlapping that preceding it. The period covered is approximately one century, namely, 1070–970 B.C.

The Books derive their name from their subject, which is the career of Samuel, who was responsible for the course of events which followed upon his death. It was Samuel who "told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord" (1 Sam. 10^{25}); and the subsequent figures in the history may be regarded as his agents in the divine commission. Samuel was equally "the last of the

judges, the first of the prophets, and the founder of the monarchy."

The date of the Books cannot be known exactly, but the religious ideas expressed are often very primitive. For example there is the reference to the use of the teraphim in 1 Sam. 19. These were apparently images in human form, and objects of worship. Yet no surprise seems to be felt at their presence in Saul's house. On the contrary, they appear to form a usual item in the domestic furniture of an Israelite home in those days. On the other hand, in 1 Sam. 15^{23}, the teraphim are classed with witchcraft and idolatry as being an abomination to Yahweh, showing that the Books of Samuel contain passages of varying dates. Similarly, although necromancy appears to be condemned, it is equally evident that the writer of the story of the witch of Endor believed that the spirits of the dead were of a class with the gods, and were the possessors of superhuman knowledge and could, by magical means, be made to reveal the secrets of the future. Such practices were distinctly forbidden after the time of Isaiah, so that this story would appear to belong to a date prior to that great prophet.

The primitiveness of the religious ideas of the period is more particularly shown in the representation of the character of Yahweh. Thus He is represented as being influenced by the fragrant inhalation of sacrifice (1 Sam. 26^{19}); He hardens the hearts of Eli's sons that He may destroy them (1 Sam. 2^{25}); He instigates David to commit a sin that He may punish him; He is placated by

extraordinary self-denial, such as abstinence from food (1 Sam. 7^{6}); He reveals Himself to the people through the medium of the Urim and Thummim (1 Sam. $14^{36\text{-}46}$ etc.) and the Ephod. He appears in dreams ; and the presence of His spirit is evidenced by a frenzy allied to the performance of modern dervishes (1 Sam. $10^{10\text{-}13}$), and His vengeance is terrible, for it is a sin to leave His enemies alive (1 Sam. 15). So striking, indeed, are such passages as these, that it is said that the study of the Books of Samuel has contributed more than anything else to our knowledge of the development of religious thought in Old Testament days.

In the establishment of the Prophetic Order these Books are no less noteworthy. Of that Order Samuel was the founder. He it was who instituted those prophetical schools which rose up at Jericho, Ramah, Gilgal etc., where students were apparently educated, and where their religious gifts could be cultivated. The value of this new Order was immense. The prophets came to be " privy councillors of kings, the historians of the nation, and the instructors of the people." It was their function to be preachers, interpreters, and judges. They proved the counterpoise to the despotism of the monarchy and the formalism of the priesthood, and the progress of the Jewish people has been rightly attributed to their influence.

The political organization of the State is shown to owe its foundation to David, the statesman, general, and king. To him was due the consolidation of the tribes of the north and south, and the introduction of a

stable government suited to the times. This condition of affairs reached its climax in the reign of David's son, under whose peaceful sway Israel attained great material prosperity. Under such benign conditions literature may be expected to flourish, and to it we owe much of the historical story of Samuel, "the finest flower of Hebrew narrative in the Old Testament."

But it is rare to find simple history in the Hebrew record, and the Books of Samuel owe much to the influence exerted by the BOOK OF DEUTERONOMY (see art., p. 173). This work, first exploited in the reign of Josiah, *circa* 622–621 B.C., gave an immediate impulse to that style of writing known as didactic. A history written in the didactic manner is not mere narrative but the literary vehicle for the imparting of religious truth and ethical principle. The Deuteronomic school of writers believed that, in the events of the past, was demonstrated the Divine plan of Yahweh in His dealings with Israel; and so, in editing and recasting the older material, they amplified and amended wherever they thought they could make that Divine plan still clearer.

"The Deuteronomic ideas most insisted on (besides the doctrine of retribution) are: (*a*) the exclusive right of Yahweh, based on His choice of Israel as His special possession, to the whole-hearted allegiance and worship of His people; (*b*) the necessity of maintaining that worship in its purity, uncontaminated by heathen elements, whether in the shape of material representations of Yahweh or the association of false gods with His

service; (*c*) the restriction of sacrificial worship to a central sanctuary at Jerusalem. The Divine element in the history is symbolized by the three great theocratic institutions of the temple, the Davidic dynasty, and prophecy, each of which represents an aspect of Yahweh's gracious presence with Israel, and affords an external test of the people's attitude towards Him. In the neglect or abuse of these institutions the writer finds a measure of the nation's declension from the religious ideal by which alone its true welfare was secured." (Skinner.)

Shiloh.

After leaving Gilgal, the ark, which was the visible symbol of Yahweh's presence and determined the place of the national sanctuary, found a resting-place at Shiloh, possibly the Zilun of the Amarna tablets. Shiloh lay in the territory of Ephraim, 12 miles to the south of Shechem, shut in on the north and east by high, barren hills of grey limestone, and open only on the south through a pass leading into the plain. The locality of Shiloh is fixed with great exactness in Judg. 21^{19}: "And they said, Behold, there is a feast of the Lord from year to year in Shiloh, which is on the north of Bethel, on the east side of the high way that goeth up from Bethel to Shechem, and on the south of Lebonah." This description answers accurately to the position of the modern Seilun now standing in ruins on a sort of Tell or mound.

Dr. Driver describes the approach to Shiloh from the south thus: "As the traveller journeys along the great north road which leads to Nâblus (the ancient Shechem), he passes Beitîn (Bethel) at 10 miles from Jerusalem; at about 8 miles north of Beitîn (near Sinjil), if he turns to the right for about a mile, and then, at Turmus 'Aya, turns northwards and crosses a small plain, he will see rising before him, at 9 miles N.N.E. of Beitîn, the large rounded Tell, on the summit of which is the ruined site of Seilun." It is the beauty of austerity only to which Shiloh can lay claim to-day, though there are signs in the terraces of the rocky hills that the locality was once thoroughly cultivated. About fifteen minutes' walk from the village there is a spring whose water now runs to waste, but was formerly brought down to a rock-cut tank. The way to the spring lies through a narrow valley, perhaps the place where the "daughters of Shiloh" came to dance in the vineyards.

Discussing the question of the site of the Tabernacle at Shiloh, Conder says: "Below the top of the hill, on the north of the ruins, there is a sort of irregular quadrangle, sloping rather to the west, and perched above terraces made for agricultural purposes. The rock has here been rudely hewn in two parallel scarps for over 400 feet, with a court between, 77 feet wide, and sunk 5 feet below the outer surface. Thus there would be sufficient room for the court of the Tabernacle in this area, and it is worthy of notice that the measurement north and south agrees very closely with the width of the court (50 cubits), which was also measured

north and south. From the Mishna we learn that the lower part of the Tabernacle erected at Shiloh was of stone, with a tent above."

From the last days of Joshua to the time of Samuel, Shiloh continued to be the principal sanctuary of Israel. It was here that the Hebrew leader is represented as having divided among the tribes the land not yet allotted. Samuel was brought up at the sanctuary of Shiloh and entered upon his life-work there. But in the time of the priesthood of Eli and his two sons at Shiloh the sanctuary is no longer described as a temporary structure, a tent spread over a stone foundation, but as a permanent building, a " temple " (1 Sam. 3^3) with a gateway and a seat between its supporting pillars (1 Sam. 1^9). It was from this temple that the ark of God was borne out to bring success to Israel in their conflict with the Philistines, and the defeat of that day and the loss of the ark marked the passing away of the importance of Shiloh. Probably it was destroyed a little later by the Philistines. The ruin that came upon it is referred to in later times as a striking example of the Divine wrath, and Jeremiah uses its fate as a token of what Yahweh may do to the temple in Jerusalem : " Go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel " (Jer. 7^{12}). From this time Shiloh passes out of history except as the home of the prophet Ahijah in the time of Jeroboam (1 Kings 14).

Childhood in Palestine.

The birth of a child is an important event in a village home. When the time is approaching the expectant father leaves his home and waits outside somewhere for the news, which will be brought to him by a friend stationed at the door of his home for the purpose. For everything depends upon the sex of the newborn child. If the infant is a boy, the messenger will run to the father with the greatest glee, waving his arms and shouting at the top of his voice, "Bschara, Bschara," *i.e.* "Good tidings, Good tidings" (cf. Lk. 2^{10}, Jer. 20^{15}, Jn. 16^{21}); but if it be a girl he walks slowly and sadly, that the news of the catastrophe be thus broken gently to the disappointed parent. His message then is, "Blessed be the bride," the only suggestion of consolation and hope that he can offer, for a girl is of no account until she is old enough to be married. Indeed the birth of a girl is often considered sufficient grounds for a man to divorce his wife. Hardy reports a case of a Syrian servant making the announcement to his master, "a son is born to you," when the babe was really a girl; but the master was entertaining company, and the servant was ashamed to declare openly the reproach brought upon the family. An Arab proverb says, "The threshold weeps forty days when a girl is born," and in China female children are cast out into the open field (cf. Ezek. 16^{5}). It is no wonder that Hannah prayed for a man child (1 Sam. $1^{10.11}$), and the "only son of his mother, and she a

widow," in the incident recorded in Lk. 7^{12}, would mean even more to the Eastern than to us. Thus the Psalmist cries that fathers who have many sons and grandsons "shall not be ashamed" (Ps. 127^{5}).

As a matter of fact, parents do take an interest in their daughters when the marriageable age is approached, for then their value can be computed in terms of hard cash, and a man with a number of girls is able even to obtain credit in business in proportion to their age and attractions, for suitors are required to make adequate compensation before they break the family circle (see arts. HEBREW MARRIAGE CUSTOMS, p. 253, and BEDAWÎN BETROTHALS, p. 35).

Dr. Thomson draws attention to the fact that at the birth of the first son the father takes upon himself a position of no little importance. He even assumes a new name, and Tannus, the father of the infant Besharah, is no longer Tannus, but Abu Besharah, and this not merely in common parlance, but in legal documents and on all occasions. It is, in fact, no longer respectful to call him Tannus. So, also, the mother is ever afterward called Em Besharah, "mother of Besharah." And still more absurd, when a man is married and has no son, the world gives him one by a courtesy peculiarly Oriental, and then calls him by his supposed son's name. Even unmarried men are often dignified by the honourable title of Abu somebody or other, the name bestowed being decided by that which he previously bore. Thus Elias becomes Abu Nasif, Butrus is called Abu Salim,

and so on, according to the established custom of naming first-born sons.

Barrenness is considered a great reproach and a punishment inflicted by God, involving, for the woman, public disgrace. It was for this reason that Sarah was despised by Hagar (Gen. 16^4), and that Rachel was jealous of Leah, crying in her envy "Give me children, or else I die" (Gen. 30^1). So, too, the rival of Hannah taunted her (1 Sam. 1^6); while, in New Testament times, Elisabeth rejoiced when her reproach was removed (Lk. 1^{25}). "He maketh the barren woman . . . to be a joyful mother of children," sings the Psalmist as the climax of his praise (Ps. 113^9), and again in Ps. 128^3 the reward of a man who fears the Lord is a wife like a fruitful vine, and the children like olive branches about his table.

It is customary, too, for the father to make a feast for his friends when a son is born to him, and all the guests are then expected to bring presents for the boy, and these the father, in true Eastern fashion, will appropriate to his own use. Thus the wise men who came to see Jesus "offered unto him gifts" (Mt. 2^{11}). Sacrifices were also part of the proceedings.

Almost as soon as it is born, the babe is rubbed all over with salt. This is a very ancient custom; it precedes the swaddling, when the child is wrapped round and round with strips of calico, all 6 inches wide and 3 yards long, until it looks like a mummy; and in this condition the wretched infant is kept for forty days, when the swaddling is removed and real clothes are put on. These

practices are referred to in Ezek. 16^4, where Jerusalem is compared to a newly born child: "thou wast not salted at all, nor swaddled at all." Our Lord, too, was "wrapped" in "swaddling clothes" (Lk. 2^7). To omit this attention would be regarded as particularly neglectful, and may, in certain parts of Palestine to-day, imply illegitimacy, the thought probably in Ezekiel.

Mothers nurse their own children in the East, not weaning them perhaps until they are three or four years old, though the average age for weaning is two. "When Hannah weaned Samuel he was probably old enough to be left with the aged Eli and to do some little service in the Lord's house." (See 1 Sam. 1^{21-23}.) A man-child, especially if he be an only one, can generally talk and walk when he is weaned. Hence such phrases as "Out of the mouth of babes and sucklings hast thou established strength" (Ps. 8^2), and "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den" (Is. 11^8). And in 28^9 Isaiah asks, "Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts?" Almost all Eastern boys can understand what is said to them when "drawn from the breasts." (Hardy.)

When Abraham sent away Hagar he put her son on her shoulder (Gen. 21^{14}). It is a common sight in Egypt and Palestine to see a little boy sitting astride his mother's left shoulder, and steadying himself with his hands placed upon her head. Isaiah speaks of this

mode of carrying children: "Thy daughters shall be carried upon their shoulders (49[22]). Boys being, as we have said, more valued than girls, it is generally a boy and not a girl that a mother carries thus; but the prophet foretells a time when the former persecutors of Israel shall allow even her daughters to ride on their shoulders. Sometimes children are carried on the hips of their mothers. "Ye shall be borne upon the side," says Isaiah, "and shall be dandled upon the knees" (66[12]).

Children are not children for long in the East, and before they arrive at the age when a British child would go to school they are accustomed to the dress and even the manners of life of grown-up people. Games are engaged in at times, but toys are rarely seen. Dolls are unknown, as they partake of the nature of "images" and are therefore objected to on religious grounds. The favourite amusement of children is the imitation of funeral processions, weddings, or military marches (cf. Lk. 7[32]), and such scenes are frequent in the streets of Oriental towns and villages (Zech. 8[5]), while the children are the most regular and mischievous attenders at the real ceremonies of the people. The Arabs of to-day will bring their little children to a distinguished stranger to be touched by him, believing that this will confer a blessing. So St. Matthew records that there were brought unto Jesus "little children, that he should lay his hands on them, and pray" (19[13]).

The position of children in the East is one of complete subordination to their parents, as exemplified in the story of Abraham offering up Isaac (Gen. 22[1-19]), and the

parallel incident of Jephthah's daughter (Judg. 11^{39}). Filial obedience becomes a religious duty (Exod. 20^{12}, Lev. 19^{3}, Deut. 27^{16}, Prov. 1^{8} etc.), and the horror of such a crime as smiting or cursing a parent is reflected in the law which awards capital punishment to the offender (Exod. $21^{15\text{-}17}$); while one who could bring himself to defy his father and break away from his home life was "no longer worthy to be called a son" (Lk. 15^{19}). The Book of Proverbs suggests a considerable degree of severity in the upbringing of children, *e.g.* 3^{12} 13^{24} 15^{5} 22^{6} 29^{15} etc., but in actual fact the system bred a very intense closeness of the filial bond. This is the case to-day, and its effects are graphically depicted by Lane:

"Disobedience to parents is still considered by the Mohammedan as one of the greatest sins, and classed, in point of heinousness, with six other sins, which are idolatry, murder, falsely accusing modest women of adultery, wasting the property of orphans, taking usury, and desertion in an expedition against infidels. An undutiful child is very seldom heard of among the Egyptians or the Arabs in general. Among the middle and higher classes, the child usually greets the father in the morning by kissing his hand, and then stands before him in a humble attitude, with the left hand covered by the right, to receive any order, or to await his permission to depart; but after the respectful kiss, is often taken on the lap; and nearly the same respect is shown towards the mother. Other members of the family, according to age, relationship, and

station, are also similarly regarded by the young; and hence arise that ease and propriety with which a child, emerging from the harem, conducts himself in every society, and that loyalty which is often improperly regarded as the result of an Eastern despotism. Sons scarcely ever sit, or eat, or smoke in the presence of the father, unless bidden to do so; and they often even wait upon him, and upon his guests, at meals and upon other occasions."

The following articles also bear upon this section:

1 Sam. 1^{11} Nazirites, p. 241.
6^{12} Magic and Witchcraft, p. 301.
7^{12} Sacred Stones, p. 37.

THE ESTABLISHMENT OF THE MONARCHY.

(1 SAM. viii. 1–xii. 25.)

NOTE.

1 Sam. $12^{16.\ 17}$ "*see this great thing, which the Lord will do. . . . Is it not wheat harvest to-day? I will call unto the Lord, that he may send thunder and rain.*" The time was early summer (May–June), when thunder and rain are almost unknown in Palestine.

The following articles also bear upon this section:

1 Sam. $10^{10.\ 11}$ Hebrew Dancing, p. 321.
10^{19} Trial by Ordeal, p. 150.

SAUL'S FIRST CAMPAIGN AGAINST THE PHILISTINES.

(1 Sam. xiii. 1–xiv. 52.)

The Philistines.

From about 3000 B.C. down to 1400 B.C. there flourished in the Mediterranean and Ægean areas a great maritime power whose centre was in the island of Crete and whose capital was Cnossus near the modern town of Candia. It was round the name of Minos, king of Cnossus, that all the early traditions of Cretan prosperity gathered; he was represented as the greatest legislator of antiquity and the first monarch to establish a naval power, and for these reasons this island civilization was known as the Minoan Empire. About the beginning of the fourteenth century B.C. it is evident that a very serious disaster—probably a great naval defeat—overtook the empire; its palaces at Cnossus and Phæstus were destroyed and the country was overrun by the conqueror. Driven from their island home by this disaster, the bolder spirits among the Cretans joined forces with other sea-adventurers of the day and began to harass the coasts of Egypt and Palestine. The "Peoples of the Sea," the Egyptian monuments call them, and the name included a number of mixed nationalities.

In the reign of Rameses III. contemporary evidence recounts the story of a daring scheme of conquest undertaken by these seafaring peoples against Egypt,

in which the main body of attack seems to have been composed of the "Pulista" or Philistines. "They leagued themselves together to encircle the land of Egypt. Their hearts were full of daring, they were full of devices." So far as Egypt was concerned the great invasion, which was made simultaneously by sea and land, failed completely. The victory of the forces of the Pharaoh was most decisive in the sea engagement, which resulted in the total destruction of the emeny's fleet. On land the Philistines and their confederates are reported to have desolated the territory of the Amorites, and then to have marched on the Delta. "But in Egypt," says an inscription, "there was prepared for them a fiery furnace." The invaders were driven back, but the victory seems to have been a costly one for Egypt, for the Cretan portion of the league was allowed to make good its footing on the southern part of the coast of Palestine in territory that acknowledged the suzerainty of Egypt. Before these invaders the native tribes fled to the hills, and the Philistines settled down in the fertile territory of the Maritime Plain.

On the north Philistia stretched to the "border of Ekron," just short of Joppa, which was Phœnician. On the south it extended a little below Gaza. On the east it was bounded by the Judæan hills. The whole area occupied by these newcomers to the land was about 50 miles in length by about half that distance in breadth. In this narrow strip of land the Philistines quickly built up a powerful confederacy in the form

of a league of five cities—Ashdod, Gath, Gaza, Ashkelon, and Ekron.

Fifty years of peace followed, and then at the beginning of the eleventh century B.C. the Philistines began to turn their attention to the extension of their power towards the north and east. They were accustomed, in their own mountainous land of Crete, to warfare under conditions that had hitherto proved too difficult for the Egyptian and the Canaanite, and the Israelites in their mountain forts in the eastern hill-country found themselves engaged with an enemy that not only understood the tactics of hill-fighting, but brought in addition superior armament to the struggle. The Philistines, who were far superior to the Israelites in the art of war and a century ahead of them in the culture and crafts of civilization, were equipped with iron weapons as against the bronze weapons of Israel. Their defensive armour was a plated corselet and a round buckler with two handles, and they fought with a heavy broadsword of iron and a long spear. But in Israel "there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found." That is to say, probably only the chiefs had been able to obtain iron weapons like those in the possession of the superior civilization.

At the beginning of their long conflict with the Israelites, the Philistines carried everything before them. For forty years they held sway over Israel with only the temporary check that Samson's early prowess

opposed to them. To this period belongs the first battle of Ebenezer, when the ark was taken and the sons of Eli, Hophni and Phinehas, were slain. But the ark did not remain long among the Philistines. The bubonic plague which devastated the country, and which they associated with the capture of the ark, induced them to send it back again. The end of the forty years' domination came with the victory of Samuel at the second battle of Ebenezer. But the Philistines recovered quickly from this defeat and were never more formidable than in the reign of Saul.

In the forty years of Saul's reign the Philistines had extended their power over the whole of the rich plain of Jezreel to the Jordan valley, and the battle of Gilboa was fought in a last desperate effort to check their further progress. Like Gideon, Saul drew up his forces on the flanks of Gilboa, and the Philistines encamped in the place that the Midianites had occupied before them. Saul's position was protected in front by a stream with a thick growth of reeds and bushes on its banks, but the Philistine attack was made on the western slopes of the hill, and before their fierce onslaught the ranks of the Israelites were broken and Saul and Jonathan were slain.

For the following seven years David at Hebron and Ishbosheth at Mahanaim were vassals of the Philistines; but when David became king "over all Israel and Judah" the united front which he was able to oppose to the Philistines, and his own military genius, changed the whole face of events. He had been successful,

even when he was an outlaw, in an attack upon the Philistines at Keilah after he had left his hill-fort of Adullam, and now, with all the resources of Israel at his command, he won two brilliant victories over the Philistines at Baal-perazim and in the Valley of Rephaim, capturing their images in the first case, and in the second pursuing them "from Geba until thou come to Gazer." From this time onward the Israelites were the aggressors. David marched on Gath, took it after severe fighting, and then reduced Ashdod the Philistine "mother-city," returning in triumph to Jerusalem with a bodyguard of Philistines and Cherethites enlisted in Philistia.

In the following reign the Philistines appear to have acknowledged the overlordship of Egypt probably as a protection against the conquering Hebrews. They were no longer the warlike power that had swept everything before it in the early days of their occupation of the land. They had not kept their racial unity, but had mixed with the other tribes, adopted the Canaanite gods and the Canaanite language, and so they were obliged to look to Egypt for help against their more virile and aggressive neighbours the Hebrews.

By his marriage with the daughter of the king of Egypt, Solomon received Gezer as part of the dowry, and also appears to have obtained possession of Gaza. Under Rehoboam the Philistines partially recovered their independence. They got hold of Gibbethon, which commanded one of the passes leading from the Sharon plain into Samaria. They paid tribute to Jehoshaphat,

but on his death they avenged themselves by invading Judah and sacking the royal palace. Uzziah overran Philistia and erected forts there, and Hezekiah in alliance with Sargon made an expedition as far as Gaza in 720 B.C.

But Philistia had other enemies in addition to Israel. Sennacherib in his expedition against Egypt stormed Ashkelon and sacked it, and Ashdod, Ekron, and Gaza, tendered him their submission. In the following century the Egyptian monarch Psammetichus, after a siege lasting twenty-nine years, succeeded in capturing Ashdod and the remnant of its population that still survived. The war between Nebuchadrezzar and Egypt was particularly disastrous to the Philistines. In 332 B.C. Alexander traversed the country and captured Gaza, which was then held by the Persians, after a two months' siege. The continuous crossing and recrossing of the land by the warring armies of Asia and Egypt at length brought about the destruction of the Philistines as a separate nation and Philistine history came to a close.

A good idea of the appearance of the Philistines is obtained from sculptures in a temple erected by Rameses III. The forehead is receding, the nose straight, the upper lip rather prominent and the chin undeveloped. They had no hair on the face, and are said to have been lighter in complexion than the Egyptians. They wore a curious head-dress, resembling the horse-hair crest of Hector. In build they were tall, well-proportioned men, and probably it is the

popular impression of their great stature that is preserved in the Hebrew story of Goliath.

Though they were not able to preserve their national unity in the land to which they gave their name, the Philistines left their mark on the history of Hebrew civilization. "For one thing," says Baikie, "they taught their Semitic rivals, unwittingly but surely, the arts and crafts which they had brought with them from Minoan Crete. They were the only really cultured and artistic race that ever inhabited Palestine—at least until the Greeks came; and there is no more curious perversion of fact than that which has made the name 'Philistine' a synonym for obscurantism and bad taste. In addition, it seems more than likely that the Hebrews learned from the Philistines the use of the alphabet with all that this implies of literature and history. The Philistines brought their linear writing with them to Palestine, and it was under the influence and from the example of their ancient enemies that the Hebrews learned to form an alphabet of their own."

THE REJECTION OF SAUL.

(1 Sam. xv. 1–xx. 42.)

Bethlehem.

Five miles south of Jerusalem, on the summit of a bleak limestone ridge which projects from the main range, stands the hallowed town of Bethlehem. All

the names which have been given to this ancient town have in them the suggestion of plenty and prosperity. Its best known name, Bethlehem, means "house of bread"; Ephrathah, as it is also called, has the meaning of "fruitful"; Beit Lahm, its modern name, is translated "house of flesh." The ridge upon which the town stands descends steeply in terraced slopes of vine and olive to deep valleys on the north and south, and falls away to a broad plain or plateau on the east. This plain is the cultivated land of the village, the cornfields where the romantic story of Ruth and Boaz had its setting. It was down this slope from the town that Boaz, "a mighty man of wealth," passed in the cool of the day to view the labours of his reapers. The very phrase with which he greeted them, "The Lord be with you," is the salutation of to-day and their reply is still the same, "The Lord bless thee" (Ruth 2^4).

Somewhere in the fields Boaz saw the figure of a solitary woman gleaning after his reapers, and noted that she was a stranger to him. When Ruth came from Moab to Bethlehem she was dressed after the Bedawy fashion, and therefore the costume of the "Moabitish damsel" would mark her out at once from among the Bethlehemites. It was the long veil of the Bedawy woman, covering her from head to foot, that Ruth was wearing when she gleaned, and it was into this veil that her kinsman poured the six measures of corn (Ruth 3^{15}). The women of Bethlehem, however, wear a very similar veil at the present day. It is generally a long strip of white muslin, not attached by a fillet round the fore-

head, as we must believe Ruth's to have been, but covering a curious rigid kind of head-dress, spangled with silver coins, and hanging down in ample folds over the shoulders. Pierre Loti says of the women of Bethlehem that with their regular features and black velvet eyes, their upright carriage, the long white veils that drape their figures, they have "*a strange resemblance*, especially when they carry in their arms a little child : one might imagine at each turning of the dark old streets, that he saw appearing the virgin Mary, such as she is shown to us in the pictures of our Primitives."

Beyond these open fields to the eastward lie the pasture lands of the shepherds of Bethlehem, low hills, bare and burned in the heat of summer, and showing a thin veil of green in the spring and winter. The hyena, the wolf, and the jackal infest this tract to-day, as did the lion and the bear in the youthful days of David. Some way across the hills is the deep gorge of the Jordan, and on the horizon the mountains of Moab lift themselves against the sky in a long purple line.

Outside the town a few hundred yards along the Jerusalem road lies the ancient cistern, which is still used, and still known by the name of David's Well. It was "water of the well of Bethlehem, which is by the gate" that David longed for when he lay hid in the Cave of Adullam. Bethlehem has always suffered from its scanty supply of water. This scarcity was partly remedied by the aqueduct which Solomon constructed to convey water from his famous Pools to Bethlehem, 3 miles to the north. But before the time of Solomon

Bethlehem was dependent on the "well by the gate" for its supplies.

To the north again of the well and by the side of the road is the reputed burial-place of Rachel, "in the way to Ephrath (the same is Bethlehem)" (Gen. 35^{19}). "This is a modern Moslem sanctuary made of white-washed plaster freckled with the scribblings of devout pilgrims. Apparently from early Christian days tradition has associated this spot with the burial-place of the chosen wife of Jacob."

The Syrian Shepherd.

The charge of flocks has always been one of the chief vocations in the East, and the shepherds of Palestine to-day lead the same nomadic life as when Jacob's sons wandered with their flocks from Hebron to as far north as Shechem and Dothan (Gen. 37^{17}). For there are no pastures in Palestine, as we understand the term, but simply lonely, unfenced, uncultivated hills and plains where no dwelling is to be seen save the low black tents of the Bedawîn; and over these great tracts of country the shepherds lead their sheep in the search for grass, a particularly arduous task during the long summer drought. And because of the loneliness of the land, the predatory habits of the Bedawîn Arabs, and the presence of wild beasts, the lot of the shepherd is no light one.

The outlaws and the nomadic Bedawîn, indeed, live a life very much like that described as followed by David in the days when he was a fugitive, though modern

tribes are seldom so scrupulous as were the followers of the future King of Israel, who did not claim their backsheesh without the plea that they had deserved it by their clemency. Thus David sent his men to Nabal to exact the customary tribute with the message: "Thy shepherds have now been with us, and we did them no hurt, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will tell thee: wherefore let the young men find favour in thine eyes; for we come in a good day: give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David" (1 Sam. $25^{7.8}$). The Bedawîn to-day would not have been so forbearing, and the presence of these wanderers in Palestine gives the shepherd abundant pretext for the carrying of defensive weapons.

Wild animals, too, constitute an equal danger, and hyenas, jackals, and even fierce bears were met with, until recently, around the very walls of Jerusalem. Civilization is now driving these beasts to the less frequented parts of the country, but in the days of the Old Testament, in addition to these smaller animals, such powerful beasts as lions and leopards were a constant menace to the flocks.

The principal weapon of the shepherd is the club or "nabutteh," a heavy oak bludgeon about 2 feet long, having a head into which nails are driven to give weight and severity to a blow, and a handle with a cord or strap to assist the grasp. This cudgel hangs from the shepherd's girdle as he walks along, while he carries in his

right hand his " assayeh " or staff, often with a crook at one end, which he uses on behalf of the sheep, either to administer chastisement, direct the way, or rescue them from danger. Then at night he sleeps with his staff thrust down his back under his cotton shirt, and his club, now free from his girdle, in his right hand, the cord twisted round his wrist, ready to do battle with robber or wild beast, and, if necessary, perhaps to " lay down his life for the sheep " (Jn. $10^{11.\ 15.\ 17}$).

The sling, with which David was familiar, and in the use of which the men of Benjamin were so skilful (Judg. 20^{16}), was made of goat-hair. The pad for the stone was of a rounded, diamond shape with a small slit in the middle, so that when a stone was pressed into it it closed round like a bag. It received its name in Hebrew, as in Arabic, from the slightly concave form in which it was woven. This is " the hollow of a sling " (1 Sam. 25^{29} R.V.). In the two strings, strands of white and black hair were artistically woven, one of them at least having an opening at the end for the fingers. Besides being used against robbers, the sling does the work of the Western sheep-dog, for with it the shepherd can drop a stone near a sheep lagging behind, and startle it into a sense of loneliness and danger. At the present day, when a quarrel arises between the youth of neighbouring villages, a sortie of lads is sometimes made from each, and sling practice is indulged in, usually at long range. (Cf. 2 Kings 3^{25}, 2 Chron. 26^{14}.) An Arab proverb describes the habitual tale-bearer as one who puts a secret in a sling, that is, he tries how far he

can throw it. This is the thought of Prov. 26^{8} (Mackie).

By day and night the shepherd is always with his sheep, and one of the most familiar sights in the East is to see the shepherd leading his flock either to the pasture or to the fold. He generally has a dog or two with him, large fierce animals that can offer battle to a wolf and by night give warning of the approach of thieves, so that it is not safe to go too near the flock unless on friendly terms with the shepherd. The shepherd depends upon the sheep to follow him, and they, in turn, seem to look upon him as their natural protector, and if he calls they know his voice (Jn. 10^{27}). He gives two cries as a rule, one that is represented by the sound "Taa-ho," and the other a sibilant or hissing noise referred to in Is. 5^{26} 7^{18}, Zech. 10^{8}. Yet if a stranger attempts to imitate the shepherd, the sheep will at once assume a startled air and will "flee from him" (Jn. 10^{5}). And the picture of the good shepherd is still true to-day (Is. 40^{11}): "He shall feed his flock . . . he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." And the same solicitous care is shown lest the flocks be overdriven as was exhibited by Jacob in Gen. 33^{13}.

When night approaches the shepherd leads his flock to some safe fold, perhaps a cave in the hillside, or perhaps a rude enclosure within four stone walls, reinforced with thorns and brambles, such shelters serving for a considerable district, so that when nightfall approaches the shepherds may be seen converging from

all quarters towards the fold, each followed by his charge in two separate parallel columns: the sheep, ring-streaked, speckled, and white, in one, the black goats in another.

The fold has no door, the one opening being a narrow entrance in the wall. Here, when guarding the sheep at night, or admitting or giving them egress by day, the shepherd takes his place, and, quite blocking up the entrance with his bulky form, is himself virtually the door (Jn. 10^9). As each animal passes through on entering the fold, the shepherd may dip a round bowl into a vessel of water and offer the cup "running over" to a thirsty sheep to drink, and at the same time if the animal has injured any part of its body, an accident most likely to occur to its head, he anoints it with the healing olive oil which is the universal balm of the East (Ps. 23^5).

There is another very interesting allusion to shepherd life in Ezek. 20^{37}, to which the Rev. James Neil draws particular attention in his *Everyday Life in the Holy Land*, namely, "I will cause you to pass under the rod." This passage, he points out, receives some light from Lev. 27^{32} "And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the Lord." It was the way of taking the tithe of sheep or cattle. As Jewish writers have recorded, it was usual when the tenth was being taken, to bring all the animals together and place them in a fold. They were then allowed themselves to pass out one by one through the narrow entrance where the shepherd stood with his club, the rounded head of which was dipped in a bowl of

colouring matter. As the beasts came out—thus themselves arranging the tithe with perfect impartiality —he let the rounded head of the club fall on every tenth, marking it with a spot of colour : and those thus branded were taken for the purpose of slaughter as sacrifices. Here we have in Ezekiel the gathering together of Israel out of the countries where they are now scattered, and at the same time the purging out from among them of the rebels, both strikingly set forth by this illustration."

The ownership of large flocks necessitates the employment of hirelings, and because "he is an hireling, and careth not for the sheep," the ancient law required that he should give proof of the loss of an animal attacked by some wild beast, by carrying home some part of the torn sheep for examination (Exod. 22^{13}, Amos 3^{12}). Wages to such hirelings are paid in kind, one lamb in every ten born in the flock being given to them, and in this way they gradually accumulate flocks of their own as Jacob did (Gen. $30^{28\text{-}35}$).

Images.

It is not considered probable that the Hebrews made any use of figure representations of the divinity until they entered the land of Canaan. The early Israelites were content to localize the divinity by means of sacred trees, fountains, or wells, or by the erection of aniconic, or unshaped, stone pillars, by a cairn or wooden post. So long as the people were leading a nomadic existence they did not employ images in their public worship,

though they appear to have had small portable idols, or statuettes, such as the teraphim, for domestic use.

The situation, however, was entirely different when they entered on their occupation of Canaan. Confined to the hilly districts, the stronghold of the idolatry of the land, the Hebrews were very quickly led to conform to the idolatrous practices of their neighbours; and the making of images to represent Yahweh, and later to represent the heathen gods, became general, not only for the private worship of the people, but for their public sanctuaries as well. A brazen serpent was worshipped in Judah, and sacrifices were made to it until it was destroyed by Hezekiah. Bull-worship, borrowed from the Canaanites, flourished in the northern sanctuaries of Dan and Bethel, and also at Samaria, and continued down to the destruction of the Northern Kingdom in 722.

Even Gideon, who destroyed the altar to Baal and the asherah of his father Joash, led the people astray by the ephod that he made from the spoils of the Midianites. At Nob there was also an ephod, which the priest sometimes carried with him, and which he used for purposes of divination. Micah, we are told, had a "house of gods," containing a graven image and a molten image, or, according to another version, an ephod and a teraphim, which were installed at a later date in the sanctuary of Dan.

The ephod.—There is considerable uncertainty as to the exact nature of the ephod. Apparently there was a linen ephod which was a kind of surplice worn by the priests, and an image made of wood or of some metal,

and possibly overlaid with gold, which was also known as "ephod." With the golden earrings which Gideon took from the Midianites, the weight of which amounted to more than 60 lb., he made an ephod which he set up in Ophrah, and to which the Israelites offered worship. And at the sanctuary of Nob it is said that the sword of Goliath was kept wrapped in a cloak behind the ephod. This ephod was also consulted both by Saul and by David in their campaigns. In Babylonia idols were credited with giving answers to questions put to them, and in Egypt there were statues which the priests manipulated so as to give responses either by gesture or by speech. It has been suggested, then, that the ephod was a small statue of this kind, or that it was an idol containing a cavity in which the sacred lots were placed.

The teraphim.—It is still more difficult to arrive at a clear conception of what the "teraphim" were. Rachel stole the teraphim of her father Laban (stealing images was believed to make them more valuable than acquiring them lawfully), and when he demanded the return of "his gods" she concealed them in the camel's furniture (Gen. 31). In this case the teraphim appear to have been small statues of the gods. But in the story of Michal, who aided David's flight from Saul's emissaries by putting the teraphim in bed in his place (1 Sam. 19^{13}), they must evidently have had some resemblance to the human form. It has been held that the teraphim represented the familiar spirit of the house, and were thus akin to the *lares* and *penates*, or, on another

conjecture, that they were images of ancestors; but here Adolphe Lods points out that the daughter of Laban would not have stolen the teraphim of her father "since ancestor worship could not be taken part in by women," and that it was hardly likely that the Danites would have carried off the images of Micah's ancestors and placed them in their sanctuary. The most plausible interpretation, in his opinion, is that they were statues of the genii of the place. "In Babylonia each place had its tutelary genius, and the cult of the genius loci of the gad (Fortune) of the house continued among the Jews down to Talmudic times."

The images were not intended to be a likeness of the god, but to provide a dwelling-place for the god in which he took up his abode "after the performance of certain inauguration ceremonies," and was then accessible to his worshippers. The images were made of a variety of materials—wood, clay, stone, silver, and gold, sometimes painted or ornamented with precious metals. They were placed in shrines; incense was offered to them, and also food; they were consulted as oracles; clothed in rich garments, and crowned, and were carried in processions.

Hosea, the prophet of the Divine love, is the first of the prophets to lead the reaction against image worship in Israel. The nation has forsaken Yahweh and turned to follow after Baal and other idols. Then comes Isaiah, whose denunciation of Israel's idolatry was probably roused by the numerous foreign gods introduced into Jerusalem by Ahaz at the time of the Assyrian

alliance, and he evidently instigated Hezekiah's destruction of the brazen serpent which had been an object of worship in the temple from an early period. Zephaniah threatens Judah with the terrors of the Divine judgment if an end is not made of its idolatry. Under Josiah (621 B.C.) the purification of the religion of Israel was undertaken in a more effectual way than under Hezekiah. The heathen symbols and altars that had appeared since Manasseh's time were put away, the images broken, and the groves cut down, and a definite prohibition was issued against the making of any idols to represent Yahweh. In Deut. 4^{15} the ground of this prohibition is given : " Take ye therefore good heed unto yourselves ; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire."

DAVID THE OUTLAW.

(1 SAM. xxi. 1–xxvi. 25.)

INQUIRING OF THE LORD.

The natural human desire to know the Divine will in regard to any proposed course of action occasioned the Hebrews to use various forms of what is now technically termed divination, and these forms are found variously condoned or condemned according to the stage of the spiritual development of Israel. The first and most popular of these was the *casting of lots*. This was founded on the belief that Yahweh would deter-

mine the fall or choice of the lot, and by doing so declare His will. Thus there arose the saying :

> " The lot is cast into the lap ;
> But the whole disposing thereof is of the Lord "
> (Prov. xvi. 33).

The casting of lots fell particularly to the priests, and most scholars are unanimous that the phrase " inquire of the Lord " referred to such a practice, and that the mysterious Urim and Thummim were instruments by which the lot was arrived at. Thus " David inquired of the Lord, saying, Shall I go up into any of the cities of Judah ? And the Lord said unto him, Go up " (2 Sam. 2^{1}). Again, in 2 Sam. 5^{19}, " David inquired of the Lord, saying, Shall I go up against the Philistines ? wilt thou deliver them into mine hand ? And the Lord said unto David, Go up : for I will certainly deliver the Philistines into thine hand." Numerous examples such as these are found in the O.T. The lot was also used to discover a wrong-doer, as in the case of the sin of Achan (Josh. 7) and in the strange episode between Saul and Jonathan described in 1 Sam. $14^{36\text{-}46}$. Saul himself was revealed as the chosen king by this means (1 Sam. $10^{17\text{-}24}$).

How exactly the lot was determined is not known, even the meaning of the words Urim and Thummim is lost. One theory is that Urim denoted guilt and Thummim innocence ; another, that Thummim is darkness and Urim light. Nor is there any clue as to the precise nature of these objects. The most generally accepted view is that they were two small stones

kept in a pouch under the breastplate of the high priest, and that they were drawn out as lots or shaken as dice. They may have been of different shape or colour, or perhaps marked in some distinctive way. The most complete reference in the O.T. to their use is the passage in 1 Sam. 14, already referred to, of which the fuller Greek text is as follows: "And Saul said, O God of Israel, why hast thou not answered thy servant this day? If the iniquity be in me or in my son Jonathan, give Urim; but if thou sayest thus, The iniquity is in thy people Israel, give Thummim. And Saul and Jonathan were taken, but the people escaped."

Apparently this was the only legitimate way of inquiring of the Lord, though others were employed. These are specifically enumerated in Ezek. 21^{21}: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he shook the arrows to and fro, he consulted the teraphim, he looked in the liver." A fifth method is referred to in Hos. 4^{12}: "My people ask counsel at their stock, and their staff declareth unto them," *i.e.* a form of rhabdomancy, or the use of marked pieces of stick. For further details of these and allied processes see art. MAGIC AND WITCHCRAFT, p. 301.

NOTES.

1 Sam. 21^{13} "*feigned himself mad . . . and let his spittle fall down upon his beard.*"—Only a madman would so defile the beard, which was regarded with great honour (see art. HAIR, p. 244).

1 Sam. 25[7, 8] "*thy shepherds have now been with us, and we did them no hurt . . . give, I pray thee . . . unto thy servants, and to thy son David.*"—This species of blackmail is regularly levied at the present day by the Bedawîn living on the borders of the desert and the cultivated land, and in return they guarantee the protection of life and property. Where these demands are not acceded to, they revenge themselves by raids (see art. WILDERNESS RAIDS, p. 227).

For the Local Colour of chapters 25 and 26 see the articles on Bedawîn Customs (Genesis), pp. 15–30.

DAVID THE VASSAL OF THE KING OF GATH AND THE LAST DAYS OF SAUL.

(1 SAM. xxvii. 1–xxxi. 13.)

MAGIC AND WITCHCRAFT.

In the Deuteronomic Code (Deut. 18[10-12]) there occurs the following enactment:

"There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."

The reason for this prohibition is clear, for magic and allied processes were closely associated with those

heathen cults which the prophets attacked so strenuously. Magic, divination, sorcery and witchcraft have always been the foes of progress and the friends of superstition and idolatry, and belief in them is characteristic of the lower stages of civilization and religion. Of the numberless manifestations of these heathen practices recorded in the Old Testament only the leading ones can be dealt with here, and the Deuteronomic list may afford a convenient basis.

1. *Divination.*

To a limited degree, as is shown in the article "Inquiring of the Lord," divination was permitted by the Prophetical writers if done through the proper channels, and the casting of lots by the priest, presumably with the Urim and Thummin, was a regular and accepted practice. But all other forms of divination were condemned by the later writers, namely, the drawing of lots by arrows (Ezek. $21^{21.\ 22}$); rhabdomancy (Hos. 4^{12}); the use of teraphim (Zech. 10^{2}), and divination by water (Gen. $44^{5.\ 15}$). The modes in which bowls of water were used for the purpose of divination were various. One was by filling them with water and then putting into this small plates of silver or gold, or precious stones, with the likeness of the inquirer on them, the answer being reckoned good or bad according as the image was refracted on the surface. Another was by fastening a ring to a thread and hanging it over the water in the bowl, the oracle revealing itself by the taps

of the ring on the bowl, and also by their frequency or strength. These were the modes known to Pliny. Psellus, a great theological writer of the Greek Church, tells us that "divination by bowls was invented by the Assyrians, whose cleverness (in the use of them) was extreme." "The bowl was filled with water, which was made susceptible of prophetic inspiration by ceremonies and incantations used over it. This inspiration or divine force comes from the earth, and has only a partial action. When it enters the water it makes a sound which the diviners cannot interpret; but, when it spreads through the contents of the bowl, other confused sounds are heard from which the knowledge of the future is drawn. This force, or breath, derived from the material world, has always an uncertain or obscure character, as if sent on purpose to help the diviners, by making it impossible at any time to convict them of deception."

2. *Augury or Divination of Omens* (*Enchanters and Soothsayers*).

There is no limit to the varieties of this form of magic, and only one or two can be touched upon. One of the most interesting systems was based upon the movements of animals. Even to-day the Arabs believe that animals under the influence of a higher power are able to see what is invisible to human eyes; and doubtless this belief is demonstrated in the episode of Balaam's ass (Num. 22^{27}), and in the significance of the move-

ments of the cattle when they were allowed by the Philistines to wander away with the ark of the Covenant (1 Sam. 6^{12}). The movements of the clouds (Is. 2^{6}), the study of the stars (Job 38^{33}), the observation of the entrails of a sacrificial animal (Ezek. 21^{21}) are further examples of this form of witchcraft.

3. *Sorcery.*

A sorcerer is defined as one who uses material means in his magic, *e.g.*, the manufacture of decoctions such as the brewing of herbs (Is. 65^{4}), the seething of a kid in its mother's milk (Exod. 23^{19}), the making of love philtres out of the mandrake plant (Gen. 30^{14}), the tying of knots, all of which processes were accompanied by the muttering of spells.

4. *Charming or Exorcism.*

" This kind of magic was extensively practised among the Assyrians and Babylonians, and was the kind professed by the wise men who were under the protection of Nebuchadrezzar (Dan. 2^{2}). It is exemplified also in the use of amulets and charms intended to defend the wearer from evil influences. These derived their power from the spells which had been pronounced over them (thus LĀCHASH, which began with the meaning of serpent-charming, came to mean the muttering of a spell, and from that it passed to the meaning of an amulet which had received its power through the spell

pronounced over it), or from the words which were inscribed upon them, or the symbolic character of their form. They were used by all ancient peoples, and were opposed by the prophets only when they involved trust in other gods than Jehovah. Probably the earrings of Gen. 35^4 and Hos. 2^{13} were amulets; so also were the moon-shaped ornaments of Judg. $8^{21.\ 26}$ and Is. 3^{18}; their shape was that of the crescent moon, which symbolized to the Arabs growing good fortune, and formed a protection against the evil eye. Perhaps the 'whoredoms' and 'adulteries' of Hos. 2^2 were nose-jewels and necklaces, which were heathen charms. Written words were often employed to keep away evil. The later Jew, understanding Deut. $6^{8.\ 9}$ in a literal sense, used phylacteries (Mt. 23^5), to which the virtue of amulets was attributed, although their origin apparently was mistaken exegesis rather than magic. The use of such charms was very prevalent in the early centuries of the Christian era among the Alexandrian Jews and Gnostics" (Robinson).

5. *Wizardry and Necromancy.*

These processes involved alleged and illicit intercourse with the dead, such as the interview between Saul and Samuel in the cave at Endor. Of those possessed with "familiar spirits" there were two kinds —one a spirit conceived as dwelling in a human form (Lev. 20^{27}), and those who simply claimed to have fellowship with the dead, and to be able to receive

communications from them (Lev. 20^{6}). These two classes are made distinct in the original Hebrew by the use of different words. Necromancers seem to have used ventriloquism or similar tricks in order to deceive their clients (Is. 8^{19} 29^{4}).

DAVID INSTALLED AS KING

(2 Sam. i. 1–v. 25.)

The Geography of Syria.

The name Syria comes from the Babylonian Suri, which was applied to "Mesopotamia with Asia Minor as far as the Halys and with an uncertain extension south of the Euphrates." But in Greek and in Roman times the name was used to cover an area whose northern boundaries did not pass beyond the Taurus and the Euphrates, but whose southern limits were now regarded as reaching to the frontier of Egypt. The Roman province of Syria—which is practically the Syria of to-day—was bounded on the north by the Taurus mountain chain and the Euphrates river, on the east by the Syrian desert, the Mediterranean on the west, and Egypt on the south.

Three main divisions of Syria were recognized from an early period. The first of these was what was known as Cœle-Syria, "Hollow-Syria," originally the great hollow lying north and south between the Lebanon and the Anti-Lebanon. Later the term came generally to denote the Anti-Lebanon and the region beyond the

Jordan. The second division, Phœnician Syria, lay along the coast from Mount Carmel northwards to the angle of shore where Syria and Asia Minor meet. The name Phœnicia never passed beyond its original limits, but the remaining division of the country, Philistine Syria, carried its name beyond its own boundaries both north and east, and Palestine thereafter became the name of the whole land as far north as the Lebanons and with an easterly extension beyond the Jordan to the desert.

Syria, within the boundaries already stated, is about 400 miles from north to south, with a breadth of some 70 to 100 miles. The country may be divided into five parallel strips running north and south : (1) the Seacoast, (2) the Maritime Plain, (3) the Western Range, (4) the Orontes-Jordan-Arabah Valley, and (5) the Eastern Range.

1. *The Coast.*—From Carmel southwards the Syrian coast is a particularly inhospitable one, almost unbroken in its entire length, " a stiff stormy line," affording no good natural harbours, and exposed to south-west currents bearing the Nile deposits, so that what harbours it has are always in danger of being silted up and rendered useless. Possibly the difficulty of finding a safe haven on this part of the coast is even greater to-day than in ancient times, for the land is being gradually elevated ; and it must be remembered that the small ships of antiquity, propelled by oars, could take advantage of the slightest protection from the sea, and were also easily beached. At the present

time even Jaffa, the port of Jerusalem, is incapable of receiving large ships, and their cargoes have to be taken off in boats. Frequently the surf is so heavy that landing of any sort is impossible, and passengers have to seek a port of entry farther north at Haifa or Beyrout.

The coast-line stretching from Carmel northwards is more kindly, and "nature has so far assisted man by prompting here a cape, and dropping there an islet, that not a few harbours have been formed which have been, and may again become, historical." Phœnicia thus possessed a few harbours facing north, and was in consequence able to develop here her great maritime power. Her harbours seem very poor from the point of view of modern requirements, but they were the best that Syria could give, and they were excellently situated for the commerce of the ancient world. The encroaching sands have worked a great change on the Phœnician seaports, for towns such as Tyre and Sidon, that were once on islands—the Phœnician feared the land more than the sea—are now linked up with the mainland.

2. *The Maritime Plain.*—Within the coast-line, "strewn with the wreckage of harbours," there is a strip of fertile country narrow in the north but widening into a broad plain from Carmel southwards. This is the Maritime Plain, consisting of the narrow ribbon of Phœnician territory in the north, the Plain of Sharon in the Jaffa region below Carmel, and the Plain of Philistia in the south.

The Phœnician Plain, which has a width of 1 to 5 miles, is divided 15 miles below Tyre by a ridge of

mountains running down to the sea, called the Ladder of Tyre. It opens out again in the Plain of Acre, which is terminated by the plateau of Carmel. Except for its few narrow little plains, Phœnicia is a most difficult and mountainous country, and one that had many natural protections against the invader. "In the Phœnician days, even as now, few of the people of Lebanon ever saw a real sunrise. The sun was high long before it overtopped the mountains. But all men saw the sunset; and every sunset was over the beckoning sea."

At the southern limit of Phœnicia, Mount Carmel rises to a height of 1800 feet above the plains. "As its name, 'The Garden,' suggests, it is by no means a barren, rocky mountain. It is still cultivated, as was most of its broad surface in earlier times. On its top the western showers first deposit their waters, so that in the Old Testament Carmel is a synonym for superlative fertility." From Carmel eastwards to the Jordan there is the interruption of the Plain of Esdraelon, which affords the best of all high roads across Palestine. Just north of the Carmel ridge the river Kishon, now called the Nahr el-Mukatta, finds its way to the sea. Rising at the foot of Mount Tabor, the Kishon flows through the middle of the Plain of Esdraelon, with a total length of about 23 miles. Its steep banks and difficult fords made it a serious obstacle in the way of a retreating army. And this Sisera found to his cost in the day when the stars in their courses fought against him. Near Megiddo the crossing of the river is

particularly dangerous, and it was here that the defeat of the Canaanites under Sisera took place. "The river Kishon swept them away, that ancient river, the river Kishon" (Judg. 5^{21}).

On its southern slope Mount Carmel merges in the long Plain of Sharon, which at this point has a breadth of about 7 miles. Nearly 50 miles long, this plain reaches its maximum width of 12 miles opposite Jaffa. At one time the northern part of the plain was covered with a forest of oaks. Although the soil is rich it is now but poorly cultivated, and the "excellency of Sharon" consists to-day mainly in the rich variety of its wild flowers. Here anemones and poppies and the narcissus (probably the "rose of Sharon") grow up together. At Ramleh and Ludd there are extensive olive plantations, and the orange gardens of Jaffa are famed throughout the world.

The long undulations of Sharon yield in the south to the Plain of Philistia, about 40 miles in length with a breadth of from 10 to 20 miles. This is one of the great grain-producing tracts of Palestine, a land of corn and cattle, well situated to support an agricultural people, but temptingly open to the armies of the ancient world. The great trade route from Egypt to the East passed directly through this district, and thus its inhabitants were always in close touch with the civilization of the other nations. Along the eastern fringe of this plain extends a series of low, chalky foothills separating it from the Judæan plateau. This is the Shephelah, or Lowland, the debatable land between the Philistines

and the Hebrews. " Between the plain and the plateau the Shephelah stands as a transition zone. Among the vineyards and olive groves of one of its pretty villages, Samson grew up in the Vale of Sorek. There in the days of Saul the armies of the two struggling little countries were encamped against one another on either side of the Vale of Elah." It was the home and refuge of all who fled from the plain and those who were driven from the mountains.

3. *The Western Range.*—Describing the northernmost section, Sir George Adam Smith says that " from the Taurus, the Western Range runs, as the Giaour Dagh, south to the Orontes and close to the coast on a general height of from 4000 to 6000 feet, but with loftier peaks. This was the Mons Amanus of the ancients, the boundary between Syria and Cilicia, and its chief pass (by Beilan) was known as the Syrian Gate. Its slopes are favourable to the vine and other fruits, parts are covered with evergreen, oaks, and firs ; streams abound, and the range is crossed by roads from Alexandretta to Antioch and Aleppo, the Beilan pass still the easiest." South of the Orontes the range has the name Jebel en-Nusairiyeh till it is intercepted by the valley Nahr el-Kebir. South of this valley it bears the name of Lebanon till it reaches a point slightly north of Tyre, a stretch of 105 miles.

The summits of the Lebanon ridge decrease in height from north to south. In the north there is a lofty group of mountains of which Jebel Mukhmal (10,207) is the highest peak. Farther to the south comes Jebel Sannin

with a height of over 9000 feet, and nearer to the mountains of Galilee there are one or two points that rise to about 7000 feet. The Litany river, flowing in the hollow between Hermon and Lebanon, cuts abruptly across the southern end of the Lebanon range in its passage seawards, and separates these northern mountains from the hills of Galilee. Upper Galilee is a plateau about 25 miles long from north to south, with hills varying in height from 2000 to 4000 feet. Lower Galilee, which is approximately the land lying south of a line drawn between Akka on the coast and the northern point of the Sea of Galilee, is at a much lower level, and its highest summit, Mount Tabor, only attains an altitude of 1843 feet. Although of no great size Mount Tabor, through its isolated position and curious rounded shape, is a prominent object for many miles around, and from its summit there is an uninterrupted view westwards over the Plain of Esdraelon to Carmel by the sea.

South of Esdraelon the range rises again into the scattered hills of Samaria, the Mount Ephraim of the Old Testament, and then continues by the high plateau of Judæa down to the lower level of the Negeb, which is, in parts, not more than 500 feet above the sea. In Samaria, Mount Ebal (3077 feet), the most prominent mountain of central Palestine, closes the northern end of the pass in which ancient Shechem stood, and at the southern end stands Mount Gerizim (2849 feet), the sacred mountain of the Samaritans. The hills of Samaria are for the most part bare, but there are many pleasant well-watered valleys between them with

orchards and olive groves, and excellent wheat crops in the season.

Samaria is a country of open rounded hills with many easy gates for the invader ; Judæa is of a totally different character. The narrow plateau of Judah stands high above the surrounding country, "an island of refuge shut off from all the districts round about, and ever looking down upon them." It is a compact mass of hills separated on the west from the plain of Philistia by the low chalk hills of the Shephelah, on the east by the wilderness of Judæa and the Jordan gorge, and protected on the south by the desert land of the Negeb.

"Judæa," says Huntington, "is not only isolated from the rest of the country, but radically different from any other part in structure, in appearance, and in influence upon man. Because of Judæa's peculiar physical form its people preserved the true spirit of the Hebrew religion when the other Israelites fell away. . . . Neither rich nor beautiful, it is yet inspiring. No wonder the Jews loved it ; no wonder the phrase 'going up to Jerusalem' meant much, for even in a physical sense the inhabitants of the rest of Palestine were obliged to go up to reach Judæa. When they had gone up, they looked abroad and felt that they were separate from the rest of the world. Thus the peculiar physical structure of Judæa and its comparative isolation and uplifted position in the midst of Palestine constitute the central theme in the study of the influence of the land upon the people. Judæa is the heart of Palestine."

A little to the south of Hebron, which is over 3000 feet

above sea-level, the plateau falls away towards the Negeb, or Parched Land—the Authorized Version mistakenly renders this the "South"—and merges in its long undulations, which stretch beyond Beersheba, to the wilderness of Tih. Only the Bedawîn at the present day pitch their tents in the arid wastes of the Negeb, but in Old Testament times it appears to have been more populous, and there are the remains of ancient towns and settlements to prove that at one time the Negeb was a district of considerable importance. Until recently even the site of Beersheba was neglected by all except the Arabs, but now it is a small modern town, with government buildings and shops, and a population of about a thousand.

4. *The Orontes-Jordan-Arabah Valley.*—This division, which is "part of a great fault extending from Armenia to the Gulf of Akabah on the Red Sea," contains one of the most amazing physical formations on the earth's surface, the deep trench between the Western and Eastern Ranges which forms the bed of the Jordan. It begins in the neighbourhood of Lake Huleh, which is a few feet above sea-level, and extends for a distance of over 160 miles south to the Arabah, where it again rises to sea-level. The deepest part is reached at the Dead Sea, which lies about 1300 feet below the Mediterranean.

The first link in the chain is made by the Orontes river. Its modern name is El-Asi (the Rebel), which is variously interpreted by the Arabs as referring to its impetuous course, or to the fact that it flows away from Mecca. The Orontes takes its rise in the district between

the Lebanons and flows due north till it reaches the valley in which Antioch lies, where it cuts across the Western Range and finds an outlet in the Mediterranean. The river is of little use for purposes of irrigation and is for the most part unnavigable, but its valley affords a convenient route for traffic north and south.

The Jordan (see art. THE RIVER JORDAN, p. 188) has a triple source at the foot of Anti-Lebanon and, flowing southward, empties its waters first of all in Lake Huleh, which is sometimes identified with the "waters of Merom." This lake is a shallow expanse of water, 3½ miles long by 3 miles wide. Weeds grow thick in its waters; water-lilies, white and yellow, float on its surface; papyrus reeds 8 to 10 feet high cover its northern edge, and in their dense growth the Jordan water, entering at the north, loses itself. Birds of all kinds make their home here, and the waters abound in fish. The river also leaves the lake through a tangled mass of vegetation, and for 2 miles winds placidly through meadow lands till it reaches a narrow gorge through which, as a raging torrent, it tumbles in foam for 9 miles to the Sea of Galilee.

The Sea of Galilee is 13 miles long by 8 miles at its widest point. Its waters are clear and pure. Squalls arise with great rapidity sometimes, but are generally of a purely local character. One traveller describing his experience of such a storm says that while the waves were dashing with great violence against the shore, there was scarcely a breath of wind to be felt on land. The shores of the sea are now barren and almost treeless, and

the modern Tiberias, "a poor squalid but nevertheless 'holy' city of the Jews, is the last surviving 'town' of this once densely populated lake shore."

Between the Sea of Galilee and the Dead Sea we have the longest stretch of the Jordan. The actual distance between the two seas is about 65 miles, but the river has such a tortuous course that it does not cover the distance in less than 200 miles. The Dead Sea, which receives the waters of the Jordan, is 47 miles long and from $2\frac{3}{4}$ to 9 miles broad. It has no outlet, and the waters that pour into it year after year from the Jordan, the Yarmuk, the Jabbok, the Arnon, and its lesser tributaries, are all carried off by evaporation, thus leaving a tremendous saline deposit. While the ocean has from 4 to 6 per cent of salt, the amount contained in the waters of the Dead Sea is 25 per cent.

"The abundant life of plant and bird about the delta of the Jordan almost makes one suspect that the sea has been misnamed; that it is not dead, but living. Go along the lifeless beach away from the Jordan for a mile or two, however, and note the entire absence of shellfish and water-loving insects, and even of algæ. Look at the gaunt groups of dead tamarisk bushes or palms that stand offshore at the mouth of the occasional trickling streams at the base of the plateaus. They bear potent witness to the deadening power of the water, which, during the past thirty years has risen 6 or 8 feet. Or stand by the mouth of the Jordan and watch the muddy stream. Something white shines and is sucked under—a dead fish floating seaward; and after the

first a second and perhaps a third, killed by the bitter brine of the sea even before actually reaching it. The refreshing smell of salt marshes is in reality for the most part the odour of decaying plants and animals killed by the saline water. The Dead Sea well deserves its name" (*Palestine and its Transformation*).

The Hebrews originally gave the name Arabah, "the dry valley," to the whole length of the Jordan gorge from the Sea of Galilee to the Gulf of Akabah, but the name is now used only of the southern part, from 10 miles south of the Dead Sea to the Gulf. This bare, stony valley starts at its north end with a breadth of about 10 miles, and as it goes south gradually rises and becomes narrower, until at a point opposite Mount Hor it attains a height of 2000 feet above the Dead Sea. Here the rift is only half a mile across. From this point to the Gulf its average width is 5 miles. On the west the Arabah is bounded by the limestone plateau of et Tih, on the east by the mountains of Edom. This was the route adopted by Israel, in journeying to and from Kadesh Barnea, to avoid passing through the territory of Edom.

5. *The Eastern Range.*—The starting-point of the Eastern mountain range lying beyond the Jordan is the ridge of Anti-Lebanon parallel to Lebanon and of almost the same length and height. This ridge is divided into two parts by a pass and the gorge of the Barada or Abana river. The northern part consists of Jebel Esh-Sherki, "the east mountain," and the southern part of Mount Hermon (9050 feet), or the

Jebel Esh-Sheikh, "the tower of Lebanon that looketh toward Damascus," as it is referred to in Scripture. Its ancient name, Hermon, means "apart" or "sanctuary," showing that it was early regarded as a sacred locality; its modern name, Jebel Esh-Sheikh, is translated "the Mountain of the Chief." Snow lies on the top of Hermon practically the whole year through. The upper part of the mountain is bare, but the lower slopes are well wooded and rich in vineyards and orchards. It furnished in ancient times wood for the boatbuilders of Phœnicia. It was the haunt of wild beasts, "the lions' dens" and "mountains of the leopards" (Song 4^8), and to-day it is the refuge of the Syrian bear.

Under the shadow of Anti-Lebanon, in a plain of great fertility, stands Damascus, which is the oldest living city in the world. The prosperity and the beauty of this great city and the fertility of its surrounding country are all the work of that little river to which the Greeks gave the name Chrysorrhoas, the "golden river," the Abana of the Bible and the Barada of modern times. From its source in Anti-Lebanon the Abana runs for 10 miles in its narrow gorge, and then launches itself in seven streams on the plain. From the point where it leaves the mountains it has only a course of 20 miles, and is lost at last in the marshes of the Meadow Lakes.

From the southern slopes of Hermon the Eastern Range descends rapidly to the lower levels of the vast plateau of Hauran, 2000 to 3000 feet above the sea,

which was included in Bashan. On the west the Hauran has as its neighbour the partly arable and partly stony Jaulan, running along the Jordan valley from the Yarmuk to the slopes of Hermon, and on its eastern edge the lava plain of el Leja. The Hauran plateau is almost entirely treeless, but it is a great wheat-producing district, and has good pasture land.

When the valley of the Yarmuk river is reached, the plateau country gives way to the mountain region of Gilead, with summits ranging from 3000 to 4000 feet. Gilead is still well wooded in places, with forests of close-set oaks—those oaks that proved so fatal to Absalom. Its pastures and its wealth of flocks and herds are famed to-day as they were when the Song of Songs was composed. (The Shulammite's hair is compared to "goats that lie along the side of Mount Gilead.") Its valleys are watered by numerous little streams, and remain green and lovely well on into the summer, a striking contrast to the nakedness of the rocky Judæan plateau. The river Jabbok, the second largest of the tributaries of the Jordan, in its lower reaches flows through the land of Gilead. It takes its rise near Amman, the ancient Rabbath-ammon, which was the capital and centre of the country of the Ammonites, and, flowing for a short distance in a northerly direction, turns westwards to the Jordan valley.

East of the Dead Sea lies the land of Moab, a plateau, also, like the Hauran, rising some 3000 feet above the Mediterranean, and 4300 feet above the Dead Sea. "The general aspect," writes Conder, "of the Moabite

mountains rising to the plateau, is barren in the extreme. The sandstone varies from purple to a light fawny colour; and the ridges are divided by deep narrow ravines, far bolder than most of those west of the river. The limestone is grey and bare, sparsely covered with grass, and with the scattered retem bushes—the white broom, which is called 'juniper' in the Bible, of which charcoal was made (Job 30^4, Ps. 120^4), and under which Elijah slept in the desert. . . . In spring the rounded, shapeless hills are covered with grass and wild flowers, and parts of the plateau are now sown with corn; but the number of trees in Moab might be counted on the fingers of one hand, and the district thus presents a remarkable contrast to that of Gilead, farther north."

Mount Nebo, or Pisgah, the traditional site of Moses' view of the Promised Land and of his death, is described as being "in the land of Moab over against Jericho," and is generally identified with the point now called Neba on the edge of the plateau 12 miles due east from the north end of the Dead Sea. South of this headland the Arnon, now Wady Mojib, cuts across the Moab range and enters the Dead Sea half-way down its eastern shore. This gorge is of great depth and 2 miles broad, but the channel of the stream itself is only about 40 yards wide. It was across the plateau of Moab that Israel made its last march under the leadership of Moses, the last stage in the journey to the Land of Promise. From the torrent-valley of Zered, the boundary between Moab and the desert of Edom, they advanced to the banks of the Arnon, and with the conquest of the

Amorite Sihon, who had made a kingdom for himself between Arnon and the Jabbok, the way was at last opened to the Jordan and the "good land" that lay beyond.

The following articles also bear upon this section:

2 Sam. 1^{20} 3^{22} Wilderness Raids, p. 227.
2^{1} 5^{19} Inquiring of the Lord, p. 298.
3^{30} Blood Feuds, p. 334.

THE TRANSFERENCE OF THE ARK TO JERUSALEM.

(2 Sam. vi. 1–viii. 18.)

Hebrew Dancing.

Among the Hebrews, as among the Egyptians, dancing was the natural expression of joy and the language of religion. To rejoice and to dance were synonymous terms to the Hebrew mind. Thus the "maxim" commentator of Ecclesiastes couples mourning and dancing together to bring out the contrast between them. There is a time to mourn, he says, and a time to dance. Gaiety of feeling, whether of a religious or of a secular nature, found spontaneous expression in free, untutored gestures in which the whole body was brought into play. The modern idea of obtaining æsthetic pleasure from the smooth rhythmic movements of the dance seems to have had no place in the Hebrew conception, for all the terms which they use descriptive

of the various forms of the dance indicate that it was of a primitive and boisterous character, consisting of "gesticulations, violent leaps and bounds, and hopping in a circle," after the manner of the Oriental sacred dances practised by the dervishes of to-day.

In the art of dancing the ancient Hebrews seem to have been far behind the Egyptians, and during their whole stay in Egypt they apparently borrowed none of the forms of the Egyptian dance. Under the Old Empire the Egyptian dances were of a measured quiet character, graceful and restrained as the English minuet. The dancers were usually four in number, though occasionally as many as twelve might take part. Much play was made with the hands and arms, the first motion being to raise the arms above the head with the palms of the hands turned upwards; then the left arm was brought slowly behind the body and the right was drawn a little away from the head. The feet were scarcely raised above the ground, and the gliding motion was preserved throughout. Some of the figures were of a complicated character. In one, to which the name of "the wind" was given, the dancers, bending their bodies backwards, evidently attempted to imitate the waving of grasses and reeds in the wind. The costume both of the men and women was always light, usually the ordinary short skirt, sometimes fastened with a girdle tied in a bow at the back, so that freedom and grace of movement might not be impeded. Under the New Empire, however, the dances bore a greater resemblance to those of the East at the present time.

The whirling motion was introduced to the music of tambourines and castanets.

There were no professional artists among the Hebrews as there were in Egypt, and there is no mention of solo dancing or of the introduction of elaborate figures. That any joyful occurrence might be celebrated with dancing is evident from the story of the prodigal son, who was received with "music and dancing." Sometimes the occasion was the return in triumph of a conqueror, as in the case of David after he had slain Goliath. So Jephthah's daughter met her father. But dancing was pre-eminently a religious ceremony among the Hebrews. Religion, before the sorrowful days of the Exile, was a joyful and social thing, and men and women danced before Yahweh to show their love and gratitude to their God. The movements of the dance on these occasions seem to have been impromptu, the leader setting the steps, and those following in the procession imitating the gestures as closely as possible.

Usually it was a woman who acted the part of choragus. Deborah probably led the chorus in the triumphal dance and the singing of the victory song after the defeat of Jabin and Sisera; and we read that after the crossing of the Red Sea, Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances (Exod. 15^{20}). It is this fact—that it was considered to be the woman's place to lead the dancing—that gives point to the story of David's dancing before the Ark of the Lord and explains the attitude of Michal.

Instead of keeping herself aloof from the rejoicings, and "looking through a window," Saul's daughter should have been at the head of the choir leading the dancers. She comes out to meet David with reproaches for the double reason that his zeal rebuked her indifference, and that, in wearing only the ephod, or linen tunic, the official dress of the priest, he was divesting himself of some of the outward tokens of sovereignty.

Describing a modern bridal procession in the East, Dr. H. Clay Trumbull says that at every few rods of the march the procession would halt and form two lines over against each other facing inward and a few yards apart. The dancers then passed up and down between the lines brandishing their swords or discharging their muskets to add to the impressiveness of their movements. It was the commander of the military escort, richly dressed in Arab costume with gold and silver embroidery in profusion on a Damascus jacket of green velvet, worn above his flowing robes, who led off in this dancing. He was in dead earnest in his dancing, as was David when he "danced before the Lord with all his might," and went "leaping and dancing" in the procession which accompanied the ark of God to Jerusalem from the house of Obed-Edom.

From such passages as 1 Sam. $10^{10.11}$ 19^{20-24}, it is clear that the prophets frequently resorted to dancing in order to attain a high pitch of religious exaltation, and probably they employed the same rapid motions in their dancing as are exhibited by the dervishes at the present day. To the accompaniment of tarboukas

playing the bass, and the high, thin melody of the flutes, the "whirling dervishes" with arms extended, heads bent on their breast and eyes half closed, spin rapidly with an almost imperceptible movement of their bare feet on the floor. As the speed of their movements increases their bell-shaped skirts spread horizontally round them like a wheel, and the spectator loses all consciousness of definite detail in the vague impression of a whirling cone of white draperies. The exaltation of the dancers is as contagious to the onlookers as it was in the case of Saul who, when he found the company of the prophets "prophesying," was himself swept into the gathering and "prophesied also."

In the earlier period of the Judges an annual festival was held at Shiloh in which the religious ceremony was celebrated by dances performed by maidens apart from the men. Probably Abel-Meholah (the dancing-meadow) obtained its name from the fact that dances of a similar nature were held there. The two great national holidays, the 15th Abib and the Day of Atonement, were also made occasions for religious dances at a later date. "On these days," according to Rabbi Enelow, "the maidens of Israel were in the habit of going forth to the vineyards, each clad in well-washed white, and joining in the choral dances. They all appeared in borrowed gowns, so as not to shame the poor. The young men came and looked on, while the dancers sang appropriate songs."

The fondness of the Jew for dancing and his thorough

belief in it as a thing pleasing to Yahweh, and, indeed, ordained by God, are well expressed in the pious wish to which Rabbi Eleazar gives utterance, "Some day the Holy One, blessed be He! will give a dance for the righteous, and He will sit among them in the Garden of Eden."

The Ark of the Covenant.

The ark—the word is from the Latin *arca* a chest—was the oldest and also the most sacred object in the religious furniture of the Hebrews. The name of the ark in the oldest literary sources is simply "the ark," or "the ark of Jehovah." Later expressions are "the ark of the covenant," and "the ark of the testimony," both of which are allusions to the fact that the tables of the Decalogue were contained in it. "In itself the 'ark' is similar in principle to the sacred chests in which many other nations, as the Egyptians, Etruscans, Greeks, kept images, or other sacred objects, and sometimes also carried them in procession."

There are various theories regarding the purpose of the ark. It has been suggested that at a very early period in the history of Israel the ark contained a sacred stone regarded by the Israelites as the abode of a deity, and that this relic of paganism "was transformed in reverent Hebrew thought into a perfect written embodiment of the fundamental demands of Israel's righteous God." On another view the ark contained either a stone, or stones, taken from Horeb, the "mount of God," which, it was felt, assured the presence of Yahweh

with His people. Or there is the theory expressed by Kennedy, that the ark was conceived of as an embodiment of Yahweh's presence, not, indeed, Yahweh Himself, but a sufficient substitute for the God whom no one could see and live.

All these theories are alike on one point: none of them regards the ark as originally intended for the reception of the tables of the Law. It is considered hardly likely that laws of supreme importance intended for the guidance of the people would be put in the one place where they were least likely to be seen. In short, as McNeile puts it, "it cannot be stated with certainty in what relation Yahweh was conceived to stand to the ark. The evidence, however, seems to show that it was not merely a symbol, but that His presence was objectively attached to it: where the ark moved, Yahweh moved."

It is equally difficult to determine what the size and general appearance of the ark was, and what were the objects it contained. The earliest accounts speak of it as simply a chest of acacia wood. In its later history it appears as an elaborate gold-covered stone with a golden "mercy-seat" and overhung by the figures of the cherubim; but it was evidently of a much less ornate character in its beginning. Something also as to its size may be inferred from the fact that two priests were considered sufficient to carry it (2 Sam. 15^{29}).

As described in the post-exilic writings of Exod. 25^{10-22}, the ark was an oblong chest of acacia wood about 3 feet 9 inches long, 2 feet 3 inches wide, and 2 feet

3 inches deep, overlaid within and without with gold, and with a rim or moulding of gold round the top. At each corner there were gold rings through which the poles used for carrying it were passed. Resting upon the ark was a solid slab of gold, the "mercy-seat," having the same surface measurements as the ark itself, but its thickness is not stated. At the ends of the "mercy-seat" stood two cherubim, figures of beaten gold with outspread wings facing each other, but with "their heads bent in an adoring attitude." Inside the ark were placed the two tables of stone on which the Decalogue was written. The statement that the ark also contained Aaron's rod and the pot of manna has been traced to a late Jewish tradition.

Great importance was attached by the Israelites to having the ark with them when they went into battle. This was a practice common to other nations of antiquity. Referring to the share taken by the gods in the wars of their worshippers, Robertson Smith says: "In battle each god fights for his own people, and to his aid success is ascribed; Chemosh gives victory to Moab, and Asshur to Assyria; and often the divine image or symbol accompanies the host to battle. When the ark was brought into the camp of Israel, the Philistines said, 'Gods are come into the camp; who can deliver us from the hands of these mighty gods?' When the Carthaginians, in their treaty with Philip of Macedon, speak of 'the gods that take part in the campaign,' they doubtless refer to the inmates of the sacred tent which was pitched in time of war beside

the tent of the general, and before which prisoners were sacrificed after a victory."

The ark led the way when the Israelites marched in the wilderness ; it went before them when they crossed the Jordan ; it accompanied them when they compassed the walls of Jericho. After the conquest it found a resting-place at Shiloh, where we find it at the time of Samuel. It was captured in battle by the Philistines, but they were forced to return it and it then remained at Kiriath-jearim. David removed it thence to the house of Obed-edom, and, later, to Jerusalem. Its final resting-place was in the Most Holy Place in the Temple of Solomon. Of its subsequent history nothing definite is known. In all likelihood it was destroyed in the day when "Nebuzaradan the captain of the guard, a servant of the king of Babylon . . . burnt the house of the Lord, and the king's house ; and all the houses of Jerusalem, even every great house, burnt he with fire " (2 Kings $25^{8, 9}$).

WARS WITH AMMON.

(2 Sam. ix. 1–x. 19.)

The Ammonites.

These people occupied territory to the north of Moab, the name of Ammon apparently being a derivative from that of the god Ammi, "the father of the children of Ammon " (Gen. 19^{38}). They appear to have been regarded by the Hebrews as kindred, and they may

therefore have settled in Palestine as part of the same wave of Aramæan migration which brought the Hebrews there. Little is known of their civilization though their name often occurs in the pages of the Old Testament. That they were a cruel, savage people is made evident from the attitude of the prophetical writers towards them, and from the fact that they practised child sacrifice, their god Milcom involving death by burning. In Deut. 2^{20} the Ammonites are said to have displaced the Zamzummim, a semi-mythical people of whom nothing is known, while Gen. 19 traces their descent from Lot, which may mean that they settled in the land of Lot, or Lotan, which lay to the east of the Dead Sea and the river Jordan. Their capital was Rabbah, the modern 'Amman.

Their enmity to the Hebrews begins at an early date, for the Ammonites are said to have assisted Eglon of Moab in his invasion of Israel (Judg. 3^{13}), and they are noted again in Judg. 11 and 12 as being driven out of Gilead by Jephthah. Later, at the close of the period of the Judges, they returned to the attack, and the victory which Saul won against them resulted in his election as king (1 Sam. 11). After that they remained subject to, and to a certain degree friendly with, the Hebrews until after the reign of Solomon, when they regained their independence.

During the period of the Kings, Judah made several temporary alliances with the Ammonites in the attempt to resist Assyrian and Chaldean aggression, though these spasms of friendship alternated with times of

enmity, as when Nebuchadrezzar employed them to harass Jehoiachim of Judah (2 Kings 24^2). That they were untrustworthy is evident from the fact that although they joined with the Hebrews to resist Nebuchadrezzar in the final attack on Jerusalem, the King of Ammon sent a man to assassinate Gedaliah, whom Nebuchadrezzar had made governor of Judah (Jer. 40^{14}). Later, at the time of the Restoration, we find the Ammonites doing all they can to hinder the Jews in the rebuilding of the temple, and the mutual hatred of the two races was further fomented by the action of Ezra and Nehemiah in pronouncing marriages between them as illegal. Shortly after this the Ammonites disappear from history.

The following article bears on 10^4: HAIR, p. 244.

THE STORY OF BATHSHEBA.

(2 SAM. xi. 1–xii. 31.)

OATHS.

The Oriental regards swearing as a natural and essential element in everyday life and conversation. Many of the oaths he uses, however, are simply the outcome of habit, and are not to be taken as solemn affirmations of the truth. Such phrases as "by my eyes" or "by my life" are just part and parcel of the common speech, and have lost any original force they may have had, so that "even the children will swear by their eyes or their fathers, and so forth, for the sake of a couple of marbles." But of these personal oaths there

is one that still retains its ancient authority : swearing by the hair of the head, by the moustache, or by the beard is regarded as a solemn pledge of one's manhood and is an oath not to be taken lightly. This custom goes back to the remote age when the hair of the head and face was considered to be sacred. When Hanun, "king of the children of Ammon," was persuaded by his courtiers that the men sent by David to him were spies, the awful punishment he inflicted upon them was to shave off one-half of their beards; and the men, according to the account, were so ashamed that they dared not return. So David sent to meet them and told them to "Tarry at Jericho until your beards be grown, and then return" (2 Sam. $10^{4.5}$). It will be remembered also that in His denunciation of the taking of oaths, so common among the Jews in His time, Jesus said, "Neither shalt thou swear by thy head, because thou canst not make one hair white or black" (Mt. 5^{36}). (See also art. HAIR, p. 244.)

Generally speaking, however, the Oriental feels that to make his oath emphatic he has to introduce the name of the Deity, making use of some expression such as "by the life of God," or "by the most High God." An oath taken by "God" is regarded as a solemn affirmation of the truth of the speaker's statement, and in this respect there has been no change in the East since the days of the Patriarchs. In the covenant made with Abimelech, Abraham was called upon to "swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son." "And

Abraham said, I will swear" (Gen. $21^{23\cdot 24}$). Again, when Abraham refused to take any share of the goods offered to him by Melchizedek, he sware by "the most high God, the possessor of heaven and earth" (Gen. 14^{22}).

A different form of oath was that which was taken by Jacob when he sware "by the fear of his father Isaac" (Gen. 31^{53}). Oaths on relatives are considered by the Oriental to be more binding if the person referred to is dead than if he is alive. Thus "by my father's ashes" is an expression of a more solemn character than "by the life of my father" (still alive). Jacob sware "by the fear of his father Isaac," but the Arabic Version substitutes the word "benignity" for "fear" in this passage, and thus makes Jacob swear by that which was lovable in his father's character.

In judicial proceedings in the East the place of the oath is a very important one. The judge frequently accords the plaintiff the right to take the defendant to the tomb of some Saint and there make him swear his innocence of the crime of which he is accused. This oath is felt to be a very solemn matter, and false swearing is thought to bring speedy retribution in its train. The following example is given by Baldensperger in the case of a man accused of wounding another by gunshot. The person supposed to be guilty was made to swear: By the great God, by the generous God (here touching the gun), this gun did neither impel me, nor wink to me, neither am I from its tribe, nor was I present in its day (*i.e.* the day of its crime); and even though it be mine, I am ignorant of its doings. "On some occasions they use stratagems;

A man had to swear for a misdeed of which he was guilty, and, being of an honest turn of mind, he went into the house, lay on the cradle, and was rocked by his mother, then with a light heart he went to swear, as above, saying, "Since I was rocked in the cradle I never committed such a crime, nor have seen, nor beheld such."

"Of such importance," says Rihbany, "is this mode of speech to Orientals that the Israelites thought of Yahweh Himself as making such affirmations. In the twenty-second chapter of Genesis we have the words: 'By myself have I sworn, saith the Lord.' Further light is thrown on this point by the explanation given to the verse just quoted in the sixth chapter of the Epistle to the Hebrews, where it is said, 'For when God made promise to Abraham, because he could swear by no greater, he sware by himself'" (Heb. 6^{13}).

NOTE.

2 Sam. 11^{2} "*David arose from off his bed, and walked upon the roof of the king's house.*"—The "bed" would be a mat laid upon the floor. No dressing would be necessary, as the Orientals sleep in their day clothes. The house roofs were all flat, and were approached by a staircase, which was generally outside the building.

THE LIFE OF ABSALOM.

(2 Sam. xiii. 1–xix. 43.)

Blood Feuds.

"Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you,

Love your enemies." And on the Cross our Lord's prayer for His murderers was, " Father, forgive them." These are hard sayings to the Oriental. They are contrary to all his accepted ideas of what is right and fitting. For he has believed from earliest times that vengeance upon his enemies was his first duty, and especially that vengeance which is taken for blood that has been shed. Go back as far as the story of Cain and read, " The voice of thy brother's blood crieth unto me from the ground " (Gen. 4^{10}). And again, in the covenant made with Noah, " Whoso sheddeth man's blood, by man shall his blood be shed " (Gen. 9^{6}). That is not merely the threat of capital punishment, but the assertion that vengeance will be taken for the murder by the next-of-kin.

" The stain of blood," says Lees, " is invariably hidden by covering it with dust (Gen. 37^{26}). If a horseman riding along a desert track should see the sign of blood on the side of the road, he will instantly dismount and cover it with earth, ' to lay the *mâred*.' It is the spirit of him who died by an act of violence, the victim of man's hate, and the *mâred* calls for vengeance on him who has taken the life of his fellow-man."

Job in the bitterness of his soul cries, " O earth, cover not thou my blood, and let my cry have no place " (Job 16^{18}). In Ezekiel (24^{8}, " that it might cause fury to come up to take vengeance ; I have set her blood on the top of a rock, that it should not be covered ") God declares His judgment on the people who are swift to shed blood, in the forcible language that is now interpreted

by Oriental customs still lingering in the untutored hearts of the people of the wilderness.

It is the honour of the tribe, as well as ancient custom, that demands instant vengeance for the murder of one of its members. The responsibility for the blood revenge, or *thar* as it is called, rests primarily upon the relatives of the murdered man, who see to it either that the murderer pays for his crime with his life or that money reparation (*sulh*) is made. Among the Bedawîn of Sinai, according to Jennings-Bramley, there is a regular tariff in use. For killing a man forty camels and a woman are demanded—" with the alternative of five more camels in lieu of the woman, an alternative generally chosen as more conducive to a lasting peace." In Syria the blood-price is estimated at 33,333 piastres and 33 paras, but is generally paid in oxen or in land. If, however, the matter cannot be arranged by the paying of blood money, then hostilities commence between the tribes, a blood feud is opened, and murder may follow murder for generations.

When a woman is killed the blood money is usually accepted. In the case where a woman is the murderer, she rarely suffers herself. The murder is put upon some other member of her tribe, and he pays the penalty in her stead.

Tribal action has always to be taken into account, for the tribe, however weak, will never desert its fellow-tribesman. When the tribe of the murderer is particularly powerful, the injured tribe will often wait

long for its revenge. Lane speaks of blood feuds among the Egyptian fellahîn which have lasted for more than a century. In the same way time is no question with the Bedawy. There is a current saying among the Arabs, "I will have my revenge though I be cast into hell for it." And the instance is given of a Bedawy who waited forty years for his revenge. Then, according to the story, "he met a relation of the murderer of his relative and killed him; but a quarter of an hour later he met the murderer himself and repented for having been too quick."

NOTES.

2 Sam. 18[17] "*they took Absalom, and cast him into the great pit in the forest, and raised over him a very great heap of stones.*"—The ancients believed that such a heap would prevent the dead man's spirit rising and tormenting those who had slain him. Moreover, passers-by would add stones to the heap and accompany the act with a curse.

2 Sam. 18[18] "*Now Absalom in his life time had taken and reared up for himself the pillar, which is in the king's dale.*"—In the belief possibly that his spirit might therein have a resting-place. Such pillars often had a hollow place cut in them for oil which pious passers-by might pour in (see art. SACRED STONES, p. 37).

The following articles also bear upon this section:

2 Sam. 14[26] Hair, p. 244.
16[13] Blessings and Cursings, p. 167.
18[9] The Terebinth Tree, p. 207.
19[18] The River Jordan, p. 188.

CONCLUDING EPISODES DURING THE REIGN OF DAVID.

(2 Sam. xx. 1–xxiv. 25.)

Wells and Water in Palestine.

The scarcity of water in the East lends it a special value, and the allusions to it in the pages of Scripture are deeply significant. Palestine has few perennial rivers, and the wadys or water-courses are mostly dry in summer; and as rain rarely falls between May and October, the people are obliged to depend for the water supply upon wells and reservoirs, the former alone yielding spring or "living" water. Hence such frequently stands for the vitalizing influence of the Divine Grace, as, *e.g.*, Jer. 2^{13}: "they have forsaken me, the fountain of living waters."

One who dug wells was a public benefactor, and in ancient times such an act was considered to bestow especial lustre even upon kings, as in the case of Uzziah (2 Chron. 26^{10}). Conversely, the destruction of a well was regarded as a most pernicious form of vengeance, since it would convert a flourishing country into a wilderness. Such was the punishment inflicted by the Israelites upon Moab (2 Kings $3^{19.\ 25}$). No wonder there was "great wrath against Israel" (2 Kings 3^{27}). Sometimes wells are closed for use in time of great need, and this practice may illustrate the passage in Zech. 13^{1}: "In that day there shall be a fountain opened."

A well is generally just a boring in the ground sur-

rounded at the mouth with a ring of stones which are worn into grooves with the constant friction of the ropes which draw the buckets. Travellers use their own buckets, generally of leather, for there is no windlass or similar arrangement provided. Where wells are situated near to a village the work of fetching and carrying the water devolves upon the women-folk, and every evening may be seen processions of women with their water jars gracefully balanced upon heads or shoulders as this necessary errand is being performed. Men are rarely seen engaged in this duty, hence the significance of Christ's direction to His disciples to follow a man bearing a pitcher of water (Luke $22^{10.\ 13}$).

Water being necessary for the preservation of life, disputes often arose between wandering tribes and those who were permanent settlers as to the right of possession of a watering-place. Thus it was that there arose the difficulty between Abraham and Abimelech, related in Gen. $21^{22\text{-}32}$: "And Abraham reproved Abimelech because of the well of water, which Abimelech's servants had violently taken away." And just as to-day many Bedawîn tribes covenant together over the matter of wells, ratifying the agreement with gifts, so Abraham settled his dispute in the same peaceable way. Nevertheless it is not always so, and bloodshed has even been associated with quarrels over the possession of wells in Palestine.

Orientals drink a great deal of water both at meals and at other times, and when sitting at meat the small hand pitcher circulates rapidly. They are able, too,

to drink from it without touching the spout with their lips. They also distinguish between different kinds of water, recognizing the flow of certain fountains by the taste, just as a Westerner would taste a wine. And so when David longed for the water of the well at Bethlehem (2 Sam. 23[15]), it would be not only on account of its association, but because of its peculiarly refreshing taste. And because water is so much valued it becomes a fit offering to pour out before the Deity, just as David "poured it out before the Lord." Water, too, being scarce, men will carry it for sale, employing a vessel of porous clay and of a distinctive shape. This they tip over their shoulders to pour the water out; the stream gushing out of the long straight spout into a metal cup which they carry. And as they pass down the streets they cry, "Ho, every one that thirsteth, come ye to the waters" (Is. 55[1]). Nowadays, however, lemonade and sherbet seem more in evidence than water.

Stored water is not esteemed as a drink though it is often a prime necessity of existence. It was one of the proffered attractions of Palestine that it was full of "cisterns hewn out" (Deut. 6[11]). Such were sometimes fed by conduits from a distance, and it is the opinion of James Neil that the "water brooks" of Ps. 42[1] is a mistranslation for aqueduct or pipe. "A deer," says he, would not "pant" or "bray" for water if it were standing over an open stream. The whole force of the simile is lost in our English Bible. This Psalm bears marks of being written at the season when David was compelled to fly from Jerusalem by Absalom's rebellion.

Away on the mountains of Gilead, yet in sight of the sacred region of Zion, which he could look down upon but could not reach, he is lamenting the inaccessibility of those spiritual privileges, precious as "living waters," which he had enjoyed. "He thirsts after God, and longs to taste again the joy of His house, like the parched and weary hind, who comes to a covered channel conveying the living water of some far-off spring across the intervening desert. She scents the precious current in its bed of adamantine cement, even hears its rippling flow close beneath her feet, or perchance sees the living water through one of the narrow air-holes; and, as she realizes the inaccessibility of the draught she lifts up her head in her anguish and brays over the aqueducts."

NOTES.

2 Sam. 21[17] "*Thou shalt go no more out with us to battle, that thou quench not the lamp of Israel.*"—Cf. 22[29]. To give any one a lamp in a place means to establish his house and line there. A common curse is, "May your lamp be put out," implying the destruction of the family (cf. 1 Kings 15[4], 2 Kings 8[19], Jer. 25[10]).

2 Sam. 22[4] "*I will call upon the Lord. . . . So shall I be saved from mine enemies.*"—A reference to the custom of taking sanctuary, when pursued by the blood avenger, by calling upon the name of some powerful person (see art. CITIES OF REFUGE, p. 170).

2 Sam. 20[9] "*Joab took Amasa by the beard with his right hand to kiss him.*"—A mode of salutation marking intimate friendship and special respect (see art. HAIR, p. 244).

2 Sam. 24[18-25] The purchase of the threshing-floor (see art. TRANSACTION OF BUSINESS, p. 32).

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